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AMERICAN BAPTIST INTERNATIONAL MAGAZINE



NOVEMBER 1961



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TO SERVE GOD

- ***more efficiently***
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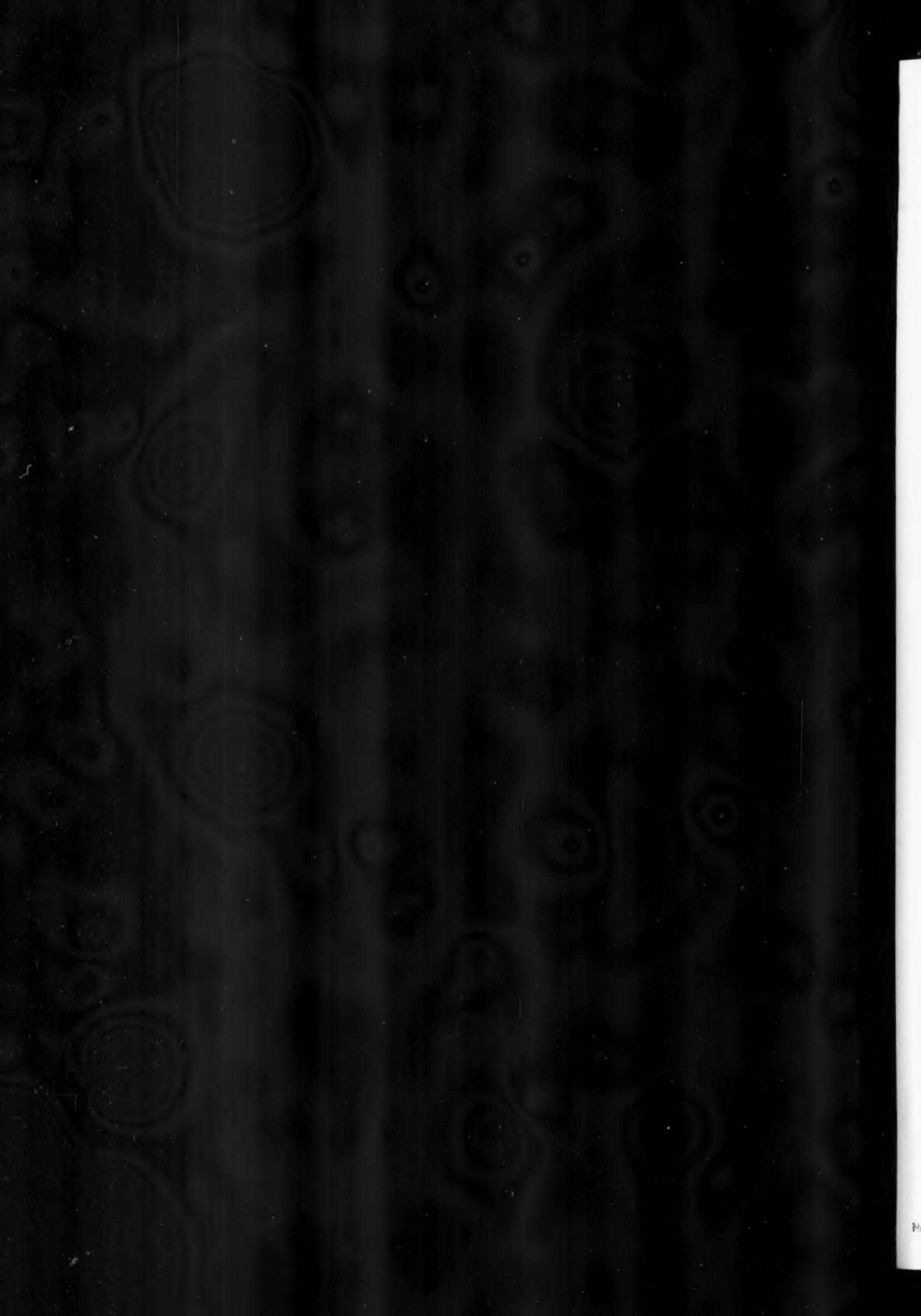
Give to the Valley Forge Forward Fund.

This milestone in American Baptist history will mark the beginning of a greater world-wide ministry by your church and convention through more efficient and cooperative thought, planning and action.



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DO YOU CARE

what happens to the street gangs in your town?



American Baptists have cared about children with problems since World War II through the Juvenile Protection Program.

Under the direction of this Program nine Junior Citizens' Camps were held in 1961 attended by 234 teen-age boys and girls.

The American Baptist Convention is the only major denomination working in such a specialized ministry.

For Additional Information Write

Dr. William H. Rhoades, Executive Secretary

THE AMERICAN BAPTIST HOME MISSION SOCIETIES

164 Fifth Avenue

New York 10, New York

MISSIONS

AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Vol. 159

November, 1961

No. 9

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

WILLIAM B. LIPPHARD, *Editor Emeritus*

FRANK A. SHARP, *Business Manager and Editor's Assistant*

MARGARET G. MACOSKEY, *Assistant to the Editor*

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CLIFTON R. BOHANAN, minister of the Genoa Federated Church, Genoa, N. Y., is the chairman of the migrant commission of the New York Council of Churches.

PAUL C. CARTER is the director of the department of public relations, The Board of Education and Publication of the American Baptist Convention.

CHESTER F. GALASKA is an American Baptist missionary in Bangkok, Thailand.

ORDINA MARISTANY is an American Baptist missionary in Veguitas, Oriente, Cuba.

OSGOODE H. McDONALD is secretary of the division of institutional ministries, American Baptist Home Mission Societies.

MARY J. SETZEKORN is the director of Friendship House of Christian Service, Billings, Mont.

ADA P. STEARNS is an associate secretary in the public-relations department, American Baptist Foreign Mission Societies.

FRANCES W. TAYLOR (Mrs. Frank T. Taylor) is a member of the 1961-1962 program packet committee, National Council of American Baptist Women.

LOIS WADDINGTON (Mrs. Richard Waddington) is an American Baptist missionary in Japan.

HELEN MORSE WIGGINTON (Mrs. Frank C. Wigginton) is a member of the General Council of the American Baptist Convention and of its executive committee, on which she represents the division of women's work.

The Cover

A newborn baby at the Mounds-Midway Hospital, St. Paul, Minn. See, in this issue, pages 16-18, an article on our homes and hospitals by Osgoode H. McDonald, "Seven Years of Progress."

Picture Credits

Cover, p. 7, Vernon G. May; pp. 8-9, American Baptist News Service; p. 18 (left), Vic Polk Studio; p. 17 (left), Ed Nowak; pp. 19-22, Paul C. Carter.

MISSIONS

November Quiz

1. In July, 1959, Friendship House of Christian Service, Billings, Mont., was officially dedicated, becoming the (1) twentieth; (2) forty-fifth; (3) thirty-fourth established Christian center in the American Baptist Convention. Which is correct?

2. Tremendous progress has been made in the last decade in Nepal, and part of the progress has been the result of the work of the _____, who are sent out by the Mennonite Central Committee. Fill in the blanks.

3. Which country in South America is considered one of the healthiest countries in Latin America; and where even the poorest are provided for in the Government hospital plan, and the people are protected by many social benefits?

4. Name three new features in MISSIONS magazine.

5. At the Rhode Island missionary mobilization, fourteen hundred persons met in the First Baptist Church in America. At the conclusion of the service, how many young people responded to the invitation for full-time Christian service?

6. In our institutions, in affiliation with the Association of Baptist Homes and Hospitals, we have today — institutions, with some — more in process of organization. Today, the record is of — in — children's homes; — in — homes for the aging; and — in — hospitals. Fill in the blanks.

7. Name the missionary who visits the prison at Ricker's Island, New York city, where seventy Roman Catholic convicts signed a paper resigning their faith at the insistence of the Catholic priest.

8. Gordon R. Lahrsen, American Baptist representative in Europe, cited needs for new church buildings in Europe. He observed that surely these needs would find their place on the _____.

Fill in the blanks.

9. One in how many persons is a Christian in Japan?

10. What is the slogan which has been adopted by our churches in the Eastern Cuba Baptist Convention?

11. In Japan, our Baptist churches have 6,510 members; 73 church schools enroll 6,999; baptisms recorded in 1960 totaled 270. How many missionaries do we have working there?

12. —, Mrs. Arley Brown, American Baptist missionary to the Republic of Congo, crossed the Atlantic Ocean by plane on August 29. Fill in the blanks.

13. What two church world bodies are scheduled to merge?

Answers to Quiz on page 48

A Christmas Gift Suggestion

ARE YOU WONDERING what to give to your Baptist church friends for Christmas?

Why not consider MISSIONS magazine?

The gift would last a year and would be an appropriate reminder of the true Christmas spirit. Send subscriptions to service people, shut-ins, college students, and mission-society leaders.

Club managers are urged to secure as many gift subscriptions as possible. These are available at the rate of four one-year gifts, \$6.50; three one-year gifts \$5.00; two one-year gifts \$3.50; or one one-year gift, \$2.00. The donor may include his own renewal with an order of one or more gift subscriptions. A Christmas-gift card bearing the name of the donor will be mailed to each recipient.

To obtain the special Christmas rate, all gifts from one person must be ordered at the same time. Foreign postage — 45 cents a year extra.

Send a Christmas gift subscription for MISSIONS Magazine to each of the following persons:

Name
Street
City State

* * *

Sign my Gift Card:

Sent by

Street

City Zone State

Church

Include my own subscription New Renewal

Payment enclosed \$..... Bill me

ONE 1-year Gift	\$2.00	THREE 1-year Gifts	\$5.00
TWO 1-year Gifts	\$3.50	FOUR 1-year Gifts	\$6.50

To obtain these prices all gifts must be ordered at the same time. Foreign postage — 45 cents a year extra.

MISSIONS
AMERICAN BAPTIST INTERNATIONAL MAGAZINE

Published by the American Baptist Convention
152 Madison Avenue

New York 16, N. Y.

IF YOU DON'T DRINK



PAYS \$100 WEEKLY from FIRST DAY

NO WAITING PERIODS! ONLY YOU CAN PAY!

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you \$100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's #3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance — UNTIL NOW — cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers. Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills — anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 64,000 people enter the hospital — 47,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

Christian Leaders say —



DR. DANIEL A. POLING, noted minister and Editor of The Christian Herald: "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."



DR. NORMAN VINCENT PEALE, Author, Lecturer, Pastor of Marble Collegiate Church, New York City: "I like Arthur DeMoss' practical plan to provide hospitalization and accident insurance to non-drinkers at a reduced cost. When you show a drinker that it costs him money as well as health, friends and suffering, you present another strong argument for quitting. This unique plan does more than preaching sermons."



J. C. PENNEY, philanthropist, Founder of the J. C. Penney Company: "I have a sincere conviction that liquor is one of the chief causes of unhappiness both to the people who drink and to those who are near and dear to them. Early in my life I decided not to touch liquor. I am delighted to know of the De Moss Gold Star Total Abstainers' Plan that provides a premium rate so much lower. This is the way it should be because most automobile and other accidents occur because of drinking."

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is *your* turn to enter the hospital, it's too late to buy coverage at any price.

THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive \$100 per week (or \$14.29 daily) in cash, as long as you remain in the hospital, if your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, no limit on the number of times you can collect (and the Company can never cancel your policy) and no limit on age!

GUARANTEE

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose.

This is the same **GOLD STAR PLAN** as offered in the following leading publications.



- Baptist Beacon
- Baptist Bulletin
- Cadle Call
- Child Evangelism
- Christian Life
- Eternity
- Evangelical Beacon
- The Gideon
- King's Business
- Lighted Pathway
- Moody Monthly
- Sunday School Times
- Sword of the Lord
- The Voice



MISSIONS

K THIS IS THE NEW LOW-COST HOSPITALIZATION PROTECTION YOU ARE ENTITLED TO

A or LIFE to readers of MISSIONS

CANCEL!

NO AGE LIMIT!

NO SALESMEN!

Check These Remarkable Features:

- Only YOU can cancel.
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery!
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!



- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!
- Every kind of sickness and accident covered except, of course: pregnancy; any act of war; pre-existing conditions; or hospitalization caused by use of alcoholic beverages or narcotics. Everything else IS covered.

Read what a blessing this protection has been to others:

Augusta Storaker, Staten Island, New York: "I appreciate your promptness in handling my claim. Thank you very much. Will surely recommend your Company for its truthworthiness."

Mrs. Esther Ahlgren, Lundy Lane, Pennsylvania: "First of all, I wish to thank you for the check of \$242.57. Little did I realize when someone told me about your insurance and let me read her policy that I would need it so soon. I am very grateful to you for your kind service and will be glad to recommend your insurance to eligible folks."

Nate Scharff, Dayton, Ohio: "Thanks so very much for your kindness in taking care of our claim in such a swift and satisfactory manner. I truly appreciate it."

Mrs. G. M. Moseley, Garden City, Kansas: "Received my claim draft for which I thank you very much. I think this is a fine hospitalization policy."

Wallace Jones, Bakersfield, California: "I am not surprised at the good service your Company has rendered in the payment of my confinement. Thank you again."

Mrs. Jeanetta A. Moreland, Parkersburg, West Virginia: "This was sure a lifesaver. Don't know how I could have maintained my home with utilities, etc. I know the Lord provides when we do His will and I am thankful He made a way through you."

HERE'S ALL YOU DO:

- ① Fill out application at right.
- ② Enclose in an envelope with your first payment.
- ③ Mail to DeMoss Associates, Inc.
Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

- Pays \$2,000 cash for accidental death.
- Pays \$2,000 cash for loss of one hand, or one foot, or sight of one eye.
- Pays \$6,000 cash for loss of both eyes, or both hands, or both feet.

This plan offered exclusively by
DE MOSS ASSOCIATES, Inc.
and Affiliates
VALLEY FORGE, PENNA.
"Special Protection for Special People"

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION FOR

556-1161

Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day: _____ Year: _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.				
2.				
3.				
4.				

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstainers Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: X _____
GEN. APP. 1010-4

HERE ARE THE LOW GOLD STAR RATES	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays →	\$4.	\$40.
Each adult age 65-100 pays →	6.	60.
Each child age 18 and under pays →	3.	30.

SAVE TWO (2)
MONTHS PREMIUM
BY PAYING YEARLY!

MAIL THIS APPLICATION
WITH YOUR FIRST
PREMIUM TO > DE MOSS ASSOCIATES, INC. VALLEY FORGE
PENNA.

THE GOLD STAR PLAN
is underwritten by the following leading companies
(depending upon your State of residence):

OLD SECURITY LIFE INSURANCE COMPANY
Kansas City, Missouri

NATIONAL LIBERTY LIFE INSURANCE COMPANY
Valley Forge, Pa.

WORLD MUTUAL HEALTH & ACCIDENT INS. CO.
of PENNA.
King of Prussia, Pa.

November, 1961

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Newsbriefs

Youths Dedicate Lives At Missionary Rally

Fourteen hundred persons met in the First Baptist Church in America, Providence, R.I., Sunday, September 24, for the missionary rally which opened the Rhode Island missionary mobilization, September 24–October 1. Twenty missionaries from eight foreign-mission fields marched into the packed auditorium, following the official convention flags of all the mission stations. The guest missionaries were introduced to the Rhode Island Baptists, and local choirs provided the special music. The messages were brought by Congo Missionary Lewis A. Brown and Assam Missionary Herman G. Tegenfeldt. The following week, the twenty missionaries spoke in all the churches in the Rhode Island Baptist State Convention, and at more than three hundred different meetings. At the conclusion of the service, thirteen young people responded to the invitation for full-time Christian service.

Home Societies Sell Building

Sale of the American Baptist Home Mission Societies building at 164 Fifth Avenue, New York, N.Y., to a fraternal organization, was authorized September 20 by the board of managers of the Home Mission Societies. The sale price is \$243,500, payable with \$75,000 in cash and the balance covered by a first mortgage lien of \$168,500, with accrued interest at a rate of 4½ per cent per annum, payable on each of four installment payment dates from September 15, 1962, to February 1, 1964. The deed is to be delivered not later than April 1, 1962. The Home Mission Societies hope to move out of their New York offices February 9, 1962, to the new national offices of the denomination at Valley Forge, Pa., by February 12.

B.M.T.S. Announces Move

The boards of two American Baptist educational institutions—Colgate Rochester Divinity School and Baptist Missionary Training School—have approved a plan to combine the resources of the two schools to develop a new program of graduate offerings in the field of church vocations for women at Colgate Rochester, beginning with the academic year 1962–1963. The announcement was made recently in a joint statement by Gene E. Bartlett, president of Colgate Rochester, and Pearl Rosser, president of

Baptist Missionary Training School. The alliance comes at a time when Colgate Rochester is both reaffirming its central concern for educating scholarly pastors, and carefully expanding its program of preparation for the special ministries which are emerging in our culture. The program will lead to a master's degree upon the successful completion of two years of graduate study. Its most obvious feature will be an emphasis upon those disciplines related to the substance of the Christian faith itself—the biblical, theological, and historical. Baptist Missionary Training School was founded in 1881 by the Woman's American Baptist Home Mission Society. The boards of both the school and its founding agency have approved the new program at Colgate Rochester as continuing the historic concerns of Baptist Missionary Training School at a graduate level of education. The merger follows decisions of the Baptist Missionary Training School to terminate its undergraduate program at the close of the 1960–1961 academic year, and to approach an accredited theological institution for alliance.

Colgate Rochester Plans Expansion

A development program with \$645,750 as its first objective was voted September 12 by the board of trustees of Colgate Rochester Divinity School, Rochester, N.Y. This is part of a long-range plan of expansion and development calling for the raising of \$1,286,-

750 over the next seven years. The first objective includes the adding of new professors, salary increases for existing faculty, three graduate fellowships, five ecumenical fellowships, special scholarship funds, advanced pastoral studies, library survey and improvement, and a new married-students apartment building. This action was based upon studies conducted over the past two years by a long-range planning committee. A survey was conducted by the American Baptist Board of Education and Publication. The fund-raising campaign will be conducted over the fifteen-month period ending in February, 1963.

Laymen Named To New Positions

Two American Baptist laymen have been named to important new administrative positions within the American Baptist Convention. Harold A. Davis, associate secretary of American Baptist Men since October, 1960, became director of the division of management and organization, effective October 15. Gerald H. Train, assistant headquarters project coordinator since January, 1961, will head the department of central services when denominational offices are moved from seven New York and Philadelphia locations to the new national offices at Valley Forge, Pa. In his new position, Mr. Davis will be responsible administratively for the receipt and distribution of Unified Budget funds, central accounting, the management of Valley Forge property,



Saya Tun Pe and his wife on the occasion of their sixtieth wedding anniversary at the U Naw Memorial Church (Lanmadaw Burmese Baptist Church), Rangoon. In 1901, Tun Pe was graduated from what later became Judson College and taught there for many years. Later he became an advocate of Burma's High Court. Pictured also are, left to right: Maung Kyi Tin, a leading Baptist layman; U Ba Han, president of the Burmese Theological Seminary, Insein; and Frederick A. Dickason, American Baptist missionary

the operation of headquarters and central services, counsel and services relating to transportation, and matters pertaining to business administration in general. As head of the department of central services, Mr. Train will be in charge of mailing, shipping, storage, and purchasing operations.

Clarence W. Cranford Returns to Washington

Clarence W. Cranford, pastor of the United Baptist Church, Lewiston, Me., has accepted a call to return to his former pastorate, Calvary Baptist Church, Washington, D.C., effective November 5. His decision to return to Calvary was prompted, in part, by the critical illness of Mrs. Cranford. In his acceptance letter, Dr. Cranford said that "in view of Mrs. Cranford's continued critical illness, the members of the Lewiston church understand why I would want to go back to the church and people I love so deeply." Mrs. Cranford died Oct. 9.

Church World Service Increases Shipments

The giving of relief and rehabilitation materials by American Protestant churches through Church World Service has increased nearly 28 per cent over 1960 shipments, according to an announcement by Hugh D. Farley, executive director, Church World Service. During the first eight months of 1961, food, medicine, clothing, and relief materials weighing 235,644,850 pounds were shipped to the needy in

forty-six countries. The value of the goods is \$19,602,288. United States surplus foods donated by the Government accounted for 228,507,243 pounds valued at \$13,775,521. Collected in the United Clothing Appeal and shipped overseas were 4,087,038 pounds of clothing and bedding valued at \$4,285,732. Health and medical supplies, weighing 686,160 pounds and valued at \$1,151,022, were included in the shipments. In addition, there were 475,013 pounds of miscellaneous relief material valued at \$212,357.

Open Letter To President Kennedy

The division of Christian social concern of the American Baptist Convention, meeting at the Hotel George Washington, New York, N.Y., on September 26, issued a commendation of President Kennedy's address delivered before the United Nations. Following is the open letter to President Kennedy: "Reflecting on your very excellent address to the U.N. on Monday, September 25, 1961, we wish to express approval of our nation's unreserved commitment to the ongoing work and closer effectiveness of the U.N. We endorse the President's declaration to work for the ban on nuclear testing, the sharing of atomic research for peaceful purposes, and the continuing determination to bring about worldwide disarmament. We commend the President for his earnest proposals for creating a U.N. peace force. We also appreciate his declara-

tion that our nation continues to be willing to negotiate all unresolved issues between ourselves and other nations."

Churches Built On Okinawa

Several new church and chapel buildings have been built on Okinawa, according to a report by Rev. and Mrs. Edward E. Bollinger, Jr., American Baptist missionaries on the island. At Yokatsu, a kindergarten and mission station are operating in a rebuilt quonset hut. At Hyagon, the U.S. Air Force and Japanese Baptists together built a cement-block building as a place for worship and evangelism. Aid from the American Baptist Foreign Mission Societies and a generous gift from a retired California physician made it possible to build a new church and parsonage at Futenma. The Bollingers point out that in this case the church membership also contributed substantially toward its own building program. The Central Baptist Church dedicated a new building on June 18. Aid from the Southern Baptist Foreign Mission Board made this possible. A chapel at Tamagusuku is under way. This is the point where ninety-one-year-old Mother Oshiro, formerly a Noro priestess, appointed by the last king of Okinawa, has been giving faithful witness for years. The people of the community of Oyakebaru purchased an old village office building and have remodeled it into a beautiful little chapel. Mr. and Mrs. Bollinger were appointed by the American Baptist Foreign Mission Societies in 1950.

Chaplains Needed

Additional chaplains are needed immediately to provide religious services in the Army, according to Chief of Army Chaplains (Major General) Frank A. Tobey. Chaplain Tobey is an American Baptist. The need stems from the current build-up in the strength of the Army and the subsequent call of thousands of men to active duty, Chaplain Tobey explains. Several American Baptist chaplains have been called for active duty since last spring, reports A. Ray Applequist, of New York, N.Y., a secretary of the department of Christian ministry to service personnel, American Baptist Home Mission Societies. Recently called into active duty in the Army were Chaplains Richard E. Grothe, of Broderick, Calif.; Donald S. Conklin, of Susanville, Calif.; Donald L. Wilson, of Clearfield, Pa.; and John A. DeSaeger, of Fullerton, Calif. Six more American Baptist chaplains will be processed for Army service by the first of next year. American Baptists have put two men on active duty in



Curtis B. Akenson, chairman of the school committee of the Baptist Hospital Fund, St. Paul, Minn., congratulates Magda Cadet, from Jacmel, Haiti, a graduate of the class of 1961 at Mounds-Midway School of Nursing. Miss Cadet is engaged to be married to a Haitian Baptist pastor and soon will return to Haiti for Christian service. Here is firsthand evidence of the importance of our missionary outreach, both here at home and wherever our missionaries go. Lives are being dedicated to Christ

the Navy. They are Chaplains Jack D. Graham, of Berkeley, Calif.; and Gordon E. Paulson, of Harlan, Iowa. Two more chaplains are being processed. In the Air Force, Mr. Applequist explains, no chaplains currently are expected to be called as individuals. A few may be called up with their Air Reserve or Air Guard units.

Women Hold Board Meetings

Concern over the death of Dag Hammarskjold and a reaffirmation of faith in the United Nations were expressed by the board of managers of the National Council of American Baptist Women when it met in New York city, September 19-23. Mrs. Carl Tiller, of Cheverly, Md., Christian social-relations chairman, expressed the group's feelings in the following resolution: "Despite the tragic loss of its able and dedicated servant, Dag Hammarskjold, we reaffirm our belief that the United Nations is still the world's best hope for peace. We urge Baptist women everywhere to pray daily that God may guide in the selection of the next secretary-general, and we express the earnest hope that efforts toward peaceful negotiation and reconciliation will be vigorously pursued." The women, from more than fifteen state conventions, also heard an up-to-date report of the establishment of American Baptist churches in the South. They voted to send a year's free subscription of the *American Baptist Woman* to the Woman's Society in each newly affiliated church, as well as a packet of material explaining the program of the National Council of

American Baptist Women. Plans for Woman's Day, May 23, 1962, in Philadelphia, were also formulated by the Woman's Day committee, with Mrs. John Sparrowk, of Sacramento, Calif., as chairman. General theme of Woman's Day will deal with the Baptist Jubilee Advance fourth-year emphasis, "Mission to Social Frontiers." Mrs. Kenneth Cober, of Wayne, Pa., chairman of the National Woman's Conference, announced that the annual Green Lake Leadership Training Conference will be held July 14-21.

CHEC Film Available

The premier showing of "Forward Through CHEC," a new sound color motion picture, occurred at Valley Forge, Pa., on September 28, during a special dinner meeting of the board of managers of the American Baptist Board of Education and Publication. Filmed this spring on twenty-three college, university, and seminary campuses, the film shows how Christian Higher Education Challenge (CHEC) dollars are being put to work at American Baptist educational institutions and student centers. Intended for showings in churches, association meetings, and state conventions, a limited number of prints of the film are available without charge.

100 Chicks Fly to Congo

With one hundred chicks and three children, Mrs. Arley Brown, American Baptist missionary to the Republic of Congo, crossed the Atlantic Ocean by plane on August 29. Mrs. Brown was

allowed to keep the chicks in the pressurized passenger area, after it was decided that the cargo area of the jet would be too cold for them. They are to be used for breeding purposes. African chickens tend to be scrawny. Accompanying Mrs. Brown were her daughters Miriam, nine; Evelyn, six; and Rita, four. Arley Brown, her husband, has been stationed at Kimpese, Congo, since January. The family was reunited August 30. Before Mrs. Brown left for the Congo, the staff of the American Baptist Foreign Mission Societies gathered for the customary prayer service held for departing missionaries. Theodore Bubeck, former Congo missionary, led the service. Rev. and Mrs. Robert Bontrager, of the Congo Inland Mission, also were there to wish Mrs. Brown a safe journey. The Bontragers, who are in the United States on furlough, have been stationed in Leopoldville as directors of the union project, La Librairie Evangelique au Congo (LECO). LECO distributes textbooks and Bibles to most of the Protestant missions in the Congo.

Seminary Professor Leads Peace Corps

A Central Baptist Theological Seminary professor, R. Fred Chambers, has been asked to head the West Pakistan project of the Peace Corps. The seminary has granted Dr. Chambers a two-year leave of absence as professor of missions to fulfill this important assignment in the effort to insure world peace and understanding. "His wide experience as a missionary in India and as the president of Central Philippine University in the Philippines, as well as his educational and vocational experiences, fit Dr. Chambers in a peculiar way for a challenging assignment such as this," said President Paul T. Losh as he announced the leave of absence and the special appointment.

California Seminary Announces Expansion

C. Adrian Heaton, president of California Baptist Theological Seminary, Covina, Calif., recently announced vital decisions made by the seminary's board of trustees. Voted into action is phase two of the seminary's campus improvement program, which includes long-term refinancing of the school's obligations; constructing two new apartment buildings to house twenty-four more student families; improving the chapel to make it more adequate as a place of worship and a place for the teaching of worship and of chancel drama; launching a capital-gifts campaign for a new library to house 100,000 volumes. President Heaton said that the reasons for build-



Plans for Woman's Day, Philadelphia, Pa., May 23, 1962, are being formulated by the Woman's Day committee shown above. Seated, left to right: Elizabeth Miller, Mrs. E. W. Buchanan, Mrs. John Sparrowk, Mrs. William O. Gardiner. Standing, left to right: Mrs. Carl Tiller, Mrs. Francis Trimmer, Mrs. J. B. Halloway, and Mrs. Harry G. Ford. Mrs. Sparrowk is chairman. The general theme is 'Mission to the Social Frontiers'



First shipment of materials of the American Baptist Publication Society being moved into the graphic arts building, Valley Forge, Pa., September 30. The society expects to be filling orders from new location by October 15

ing new apartments were a 35 per cent increase in the seminary's fall enrollment; a widening geographical appeal with students attending from twenty-four states, Africa, and Indonesia; and an enrollment breakdown showing two-thirds of the students to be married.

Correction, Please!

The names of Margaret Eaton, Newton Eaton, Elizabeth Bruce, of Clough Memorial Hospital, Ongole, South India; and Mrs. John S. Craman, of Vellore, South India, were inadvertently omitted from the list of American Baptist medical missionary personnel published in the article "For the Healing of the Nations," by Robert F. Cramer, in the September issue of *MISSIONS*.

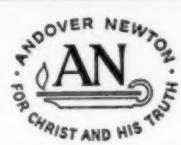
In a Word Or Two

■ Mrs. Charles H. Sears, of Prairie Village, Kans., and until 1959 an administrative secretary for the American Baptist Foreign Mission Societies, has been appointed visiting instructor in missions at Central Baptist Theological Seminary, Kansas City, Kans.

■ On October 1, Robert Lloyd Pierce assumed his new duties as administrative assistant to Paul O. Madsen, American Baptist Home Mission Societies. Born in North East, Pa., Mr. Pierce graduated from Franklin College and he will receive his B.D. degree from Andover Newton Theological School next June.

■ Harvey A. Everett, formerly administrative assistant for the division of church missions, American Baptist Home Mission Societies, is now the director of the church-strategy program for the societies.

■ In June, Dean R. Wright, executive director, The Ministers and Missionaries Benefit Board, New York, N.Y., was granted the LL.D. degree from his alma mater, Linfield College, McMinnville, Oreg.



ANDOVER NEWTON REPORTS LARGEST INCOMING CLASS IN 154 YEAR HISTORY

Of the 106 new students the following are from overseas

Anugraha Behera	India	Kochukaleekal C.
Emanuel N. Combis	Australia	Mathew
John R. Heine	Marshall Islands	Reinhardt Pawlitzki
Kazuo Hiraga	Japan	Bert Williams
Luis F. Mercado	Puerto Rico	Chul Ok Yoo

The 76 new candidates for Bachelor of Divinity and Master of Religious Education degrees graduated from the following colleges and universities:

OUTSIDE NEW ENGLAND

Acadia, Canada	Houghton, New York	University of Pa.
Allegheny, Pennsylvania	Kansas State University	University of N. Carolina
Albright, Pennsylvania	Keuka, New York	Univ. of Redlands, Calif.
Baylor, Texas	Linfield, Oregon	University of Washington
Beloit, Wisconsin	Midland, Nebraska	University of Wisconsin
Bucknell, Pennsylvania	North Dakota State	Ursinus, Pennsylvania
Carson-Newman, Tenn.	Ohio State	Virginia State University
Colorado State	Ottawa University, Kans.	Wake Forest, N. Carolina
DePauw, Indiana	Pratt Institute, New York	West Virginia Union
Denison, Ohio	State College of Iowa	West Virginia University
Drake, Iowa	Texas Christian	William Jewell, Missouri
Drury, Missouri	University of Maryland	William and Mary, Va.
Earlham, Indiana	University of Michigan	Wilson College, Pa.
Heidelberg, College, O.	University of Minnesota	Yankton, South Dakota

NEW ENGLAND

Babson's Massachusetts	Gordon College, Massachusetts
Bates, Maine	Mt. Holyoke, Massachusetts
Boston University, Massachusetts	Tufts, Massachusetts
Brown University, Rhode Island	University of Massachusetts
Dartmouth, New Hampshire	University of New Hampshire
	Yale, Connecticut

The 21 incoming Master of Sacred Theology candidates are graduates of the following seminaries:

Andover Newton Theological School, Massachusetts
Berkeley Baptist Divinity, California
Boston University, Massachusetts
Eastern Baptist Theological Seminary, Pennsylvania
Evangelical Lutheran Seminary, Pennsylvania
Luther Theological Seminary, Minnesota
McMaster University, Canada
Pine Hill Divinity Hall, Canada
St. Andrew's College, Canada
Southeastern Baptist Theological Seminary, North Carolina
Victoria University, Canada
Wartburg Theological Seminary, Iowa
Yale Divinity School, Connecticut

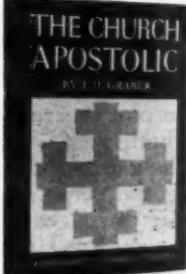
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As I see it

By WILLIAM B. LIPPHARD

THIS PAST SUMMER, I was several thousand miles from American war-scare newspaper headlines, from Congressional voting of billions of dollars for war, and from the urgency over air-raid shelters in your backyard and mine, due to the Berlin crisis. In England's lovely lake district I sailed on Lake Windermere and visited the grave of the poet Wordsworth. The Berlin crisis seemed far away. "Nobody is going to fight over Berlin," said Prime Minister Macmillan.

By automobile I crossed Holland, where I saw the peace-loving Dutch enjoying their elegant North Sea resorts. I visited Andrew Carnegie's Peace Palace at The Hague. Against his dream of peace the Berlin crisis again seemed far away.

For many miles by rail and highway I rode through Germany. I stood at the Iron Curtain separating East and West Germany. Russian guards might have shot me had I climbed over the barricade. Yet throughout Germany as I observed everywhere the German *gemütlichkeit*, I could sense no war scares. No screaming headlines warned ominously of the Third World War.

Are we being propagandized into approving vast expenditures for war, for trips to the moon and other space adventures, when such money ought to be spent for human welfare, slum clearance, public education in spite of the Roman Catholic hierarchy's demands for aid to include its parochial schools, for lower-cost medical services, and for an expanded foreign-aid program among underprivileged peoples? It is pathetic to read of Prime Minister Nehru's hope by 1970 to lift per capita income in India from \$69 to \$111, when our own exceeds \$2,000. What American can possibly imagine living on \$69 a year? Here is where we should spend more money, instead of making more atomic bombs. We already have enough to blow humanity off this planet.

Behind our war preparations and screaming headlines stands West Berlin. Just what is West Berlin? It is the result of an incredible Allied wartime blunder that ordered General Eisenhower to stop at the river Elbe and allow the Russians to conquer and "liberate" Berlin. Now to perpetuate that blunder of 1945 at the risk of national suicide presents a frightening prospect.

Glibly many people urge the reunion of West and East Germany, with Berlin restored as its capital. Such talk is political hypocrisy. Nobody really wants Germany reunified. The Russians are in mortal terror of a reunited, armed, and powerful Germany. Today's French friendliness can never forget that three times in seventy years Germany invaded France. England and the United States fear the reunion of this gigantic industrial competitor in the world's markets to threaten their own economic security.

Thus Germany is doomed to remain partitioned. Berlin is destined slowly to die. East Berlin is almost already dead. Behind the new Communist stone wall cutting off all communication, it will die faster. Isolated West Berlin, one hundred miles from the West German border, in spite of show-window prosperity and crowded sidewalk cafes, must inevitably wither away. Its permanence is gone.

As I see it, the West Berlin problem has four possible solutions.

(1) We could offer to buy a corridor, ten miles wide, to the West German border, build a highway and a railway through it, and thus keep the city alive. *The huge cost would be vastly cheaper than going to war!*

(2) We could dismantle the city, brick by brick, tear up its streets and public utilities, and transport it all to West Germany and there rebuild it. *That also would be much cheaper than war!*

(3) We could refer the entire problem to the United Nations, where it belongs, as a threat to the world's peace and security.

(4) We could embark on nuclear war with Russia, with hydrogen-bomb destruction of Russian and American cities, atomic slaughter of tens of millions of Russians and Americans, and the fallout damage to countless unborn generations. You may favor that solution; I do not, for it would really settle nothing. If you do favor that, remember that the First World War gave communism its grand start in Europe. The Second World War expanded communism to the China Sea. The Third World War would result in making communism universal and supreme.

In his Fourth of July address in Manila, General MacArthur said: "Global war has become a Frankenstein that destroys both sides. . . . It now contains only the germs of double suicide." So I ask, is the perpetuation of a wartime blunder of sixteen years ago worth the price of Russian and American national suicide? If so, then it would seem that Americans and Russians are no longer sane; both are living in a global madhouse.



World Christianity

By ANNA CANADA SWAIN

Situation Encouraging And Discouraging

Fifteen years ago, three hundred million people suffered from the killer malaria. Today, only one hundred million are afflicted. Progress has been made, but the world is fast approaching the three-billion mark, and at the current rate of increase the present population of the world will double within forty years. Unfortunately, two-thirds of the total population of the world lives in the economically underdeveloped countries. This means that in tropical Africa alone twenty million suffer from river blindness, while in the world as a whole four hundred million people are victims of trachoma. Despite all the new medical discoveries, twelve million are lepers, and in Asia and Africa the number of hospital beds available are fewer than one for every thousand. In Europe, parts of Latin America, North America, and Israel, there is one doctor for every five to eight hundred people. In the underdeveloped countries there is still only one doctor for every ten thousand to twenty thousand people. Burma and Argentina have about the same population, but Burma has only 393 doctors to Argentina's 25,550. Libya has six dentists for its population of 1,100,000, while recent reports from Cambodia (an area on which Russia has its eye) has seven dentists and ten pharmacists. Certainly, one answer to all this need is for Christians to participate enthusiastically in the United Nations Freedom from Hunger campaign.

Paxmen In Nepal

In 1954, an itinerant Nepalese trader told the writer of this column that until a short time before, when he went from India back to Katmandu for supplies of carved goods for sale, it took him over a week of hard travel on horseback. The journey can now be made to the little kingdom nestled in the high Himalayas in less than two hours by plane. Tremendous progress has been made in the last decade in this tiny country, and part of the progress has been the result of the work of the Paxmen (Peace Men), who are sent out by the Mennonite Central Committee. That organization, now only seven years old, has been joined by fourteen other boards and missions. Not only are the Nepalese being taught manual tasks, but also a well-developed pro-

gram of medical aid, education and village improvement is under way. The Paxmen, working under an agreement with the Government of Nepal, have seen the country change from an isolated and static land into a place of real opportunity.

Babies Have Much-Needed Baths

The Lutheran World Federation realizes that cleanliness is next to godliness, and that food will do more for the recipient if he is clean. In Hong Kong, Pastor Stumpf has organized a child-welfare department in charge of a registered nurse from Great Britain. Three thousand children a month come to the center, where they receive milk, biscuits, and cod-liver oil daily. Mothers are encouraged to keep their children clean, and baby powder, oil, antiseptics, and cough syrup are used in large quantities.

Tangible Expression Of Gratitude

Despite the fact that Hong Kong has the greatest concentration of refugees to be found anywhere in the world today, Hong Kong women did not use their World Day of Prayer offering for themselves. Their \$240 was sent to the Geneva headquarters of the World Council of Churches, with the request that it be used in Africa for evangelism. The World Council sent the gift to Pastor Jean Kotto, secretary of the Evangelical Church of Cameroon, at Douala. Pastor Kotto acknowledged the gift with deep gratitude.

Another Example Of Appreciation

Recently, an official expression of gratitude was expressed to Church World Service in New York by the Japanese Government. During the past five years, thirty thousand Japanese emigrants have been resettled in Brazil through arrangements between the Japanese and the Brazilian Governments. As the ships stopped en route at Los Angeles, the Southern California Council of Churches arranged presentations at the ship. Church members, accompanied by interpreters, gave packets of sewing materials, shaving supplies, toys, and much-needed pictures interpreting American life, were presented.

For the Hungry Of the World

This fall, Swiss Protestants are concentrating on a drive for food for the hungry of the world. They are calling for special sacrifices to be made in order that those in the underdeveloped countries may receive the help so desperately needed. Great Britain surpassed all former efforts.

Letters to the Editor

SIR: The October issue of *Missions* is lively and interesting. I had a warm feeling toward the Baptist fellowship as I read this issue. Thank you for the good work.

R. DEAN GOODWIN

New York, N.Y.

SIR: It is one of the happiest days of my life to be able to write you and tell you how much I appreciated every article in *Missions* (September, 1961).

I have shared my complaints, but for this issue I have nothing but praise. Never have I been so anxious to recommend *Missions* to my people, but this issue is "Mission News" par excellence! The difference seems to be in the way every page radiates the "heart" of authors who have real love and compassion for the people of the fields they discuss. Your article on Frontier Churches was no exception. And, of course, the page of missionary letters must be a regular feature.

Many thanks and our continued prayers for a magazine which can stir American Baptists to real mission giving.

ROBERT A. MURPHY

Hayward, Calif.

P. S. There have been excellent individual articles before, but never have I seen such a consistently good issue.

SIR: I removed the front cover from my October issue of *Missions*, before placing it on my living room table. I do not approve of some of the native customs of dress being portrayed on the front cover of a very fine magazine.

I trust more of our people also will protest. In writing this, I feel that I speak for Sunday Road Mission Society, of which I am an officer.

MRS. GEORGE CREGAR

Victor, W.Va.

SIR: We always enjoy reading *Missions*, and especially the article by Gene E. Bartlett, "Rauschenbusch, a Portrait in Perspective." It is an excellent portrayal of this great Christian leader. He lived in advance of his time.

E. W. VAN HOEK

East Orange, N.J.

Interested Student

Following is a letter from a student at Wake Forest College, Winston-Salem, N.C., that should warm the hearts of American Baptists. The student, Charles D. Myers, writes:

"For several years I have had interest in your building plans. I admire your designs and purposes.

"I am a college student, here at Wake Forest. Your *Missions* magazine is very readable and there I saw the opportunity to send gifts. I, as a Southern Baptist, wish you the best with my meager offering.

"I sincerely hope our two conventions will soon be one. I have so enjoyed acquaintance with American Baptists here at college. I look forward to the Jubilee in 1964. I hope great things will begin there."

Enclosed in the letter was a gift of \$2.00 to the Valley Forge Forward Fund.



ONE MARK OF GREATNESS

By Louise A. Cotton and Helen C. Schmitz

The story of all American Baptist missions; here and abroad; earliest times to today. "One mark of greatness in Baptists," said a leading publication, "is their consistent ministry to the needs of men without regard to advantages it would bring to the denomination. True witness!

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TALES OF BAPTIST DARING

By Benjamin P. Browne

Many brave Baptists had the faith, insight and courage to pave the way for freedoms in today's world. They live again here: Carey, Judson, Peck, Roger Williams, Bunyan, Ireland, Clarke, Truett, Broadus, Helen Barrett Montgomery; and many others. Also a chapter on stories of Baptist hymns. A thrilling book!

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THEY SANG THROUGH THE CRISIS

By John M. Ellison

Out of profound experience, Dr. Ellison writes for fellowmen, who, facing personal crises, need new hope, inspiration and direction. He offers simple, satisfying ways to build a foundation of moral and physical strength. This book is a rich source of guidance and wisdom all will appreciate.

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TABLE TALKS AND TIDBITS

By Dorothy A. Stevens

"Break bread with others and you make a bond of friendship!" Each exciting recipe here, over 100, and 70 delightful stories, helps people to better understand Christians world-wide. Nation's customs are shared in the recipes and stories at family meals and group entertaining.

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REUBEN E. NELSON: FREE CHURCHMAN

By Robert G. Torbet and Henry R. Bowler

A stirring tribute to Reuben Nelson, a great administrator and first general secretary of American Baptist Convention. Sets forth the free-church position and the ecumenical outlook.

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Letters... FROM OUR MISSIONARIES



We Need A New Church

JORGE BARAHONA
Brooklyn, N. Y.

Our Sunday school is growing. We have no room to accommodate all who come to our church. Our building is a family house, renovated to look like a church. We have an authorization from the fire department to accommodate only forty people, but now we have an attendance of 118. We are breaking the law! This a Spanish-American community and the population is growing very fast, and we must meet the need.

During the month of April, for the first time in the history of our church, we received through offerings \$650. The way our people contribute to the church is really a sacrifice. The majority of them earn only \$45 a week.

Once a week I go to Rickers Island. This is a city jail for dope addicts and for people who sell it. They have there from three thousand to thirty-five hundred people, and about 20 per cent of them are Spanish-speaking people. Every week eighty to ninety people have the opportunity to hear the gospel of Jesus Christ. At first, we had some trouble with the Roman Catholic chaplain, who did not want us to preach the gospel in Spanish. He even made the convicts sign a paper resigning their Catholic faith if they listened to me. About seventy of them signed. Since then, the Bible class in Spanish is growing.

Opportunities, Encouragement

RICHARD WORLEY
Bangkok, Thailand

Imagine the great joy of facing thirty non-Christian young people every night for two weeks, explaining how God can work in their lives! Although our work is by no means easy, and the going seems slow, we are always encouraged by the vast opportunities.

The Christian center has been growing in many ways. We recently completed a new chapel. All that it entailed was remodeling one of the wide

porches, but we are all very proud of what a worshipful place it is.

One of our recent joys was seeing one of our students, Boon Choo, baptized. He has been coming to the center for about two years. At first, he came in the robes of a Buddhist priest. Although he came to believe in Christ, he felt himself unworthy to be a Christian because of his sinful life. He had required careful shepherding. One day after one of the Bible classes, he came to me and told me that now Christ was in his heart. Through the combined witness of those at the center, he has come to know and receive Christ. Since then, he got up in several group meetings and voluntarily testified as to what Christ has done for him.

As missionaries in a foreign land with people whose patterns of thought, especially along religious lines, have been set for years in ways that deny the truth of Christ, we ourselves must pray for understanding as well as for patience and perseverance.



Student Home Dedicated

RENA BUTTON
Mexico

When I arrived in Puebla, at Colegio Howard, everyone was hurrying, for this was the day the new student home was to be dedicated.

As I saw how much was still to be done, I thought, "Will it ever be ready for tonight?" Yes, it was. At seven o'clock the mattresses and bed spreads arrived from Mexico City and were delivered to the beds, and everything was finished and in "shipshape." A large group gathered for the impressive act of dedication at 8 P.M. Later, all were surprised and delighted to see the building when the tour was made.

For a number of years we had seen this need, but there seemed to be no one to take the responsibility, and I suppose we lacked faith. Now, one of the dynamic national young men has caught the vision and has accepted the challenge. He is burning with enthusiasm for a real Christian home for young men and boys who come to Puebla for higher education. Let us pray for this leader.

In Puebla, they found only Catholic homes or boarding houses, where there was no help or inspiration for a Christian or even a moral life. In the student home there is complete freedom of teaching, Bible study, and worship. God grant that many lives may be influenced for Christ.



White Cross Saves Money

DAVID G. DAEHLER
Philippines

Our hospital program at the Iloilo Mission Hospital continues to occupy the greater part of our time and talents. Most of our graduates—nurses, interns, and resident physicians—will go out to other parts of the islands for the practice of their profession. The experiences they have during their time with us will determine what sort of witness they will bear to those to whom they minister.

Recently, Norma completed an inventory of the White Cross supplies. We are always amazed to see how much is supplied by those of you who send us these necessities. Without your support in this we could not continue our work here, for all the materials we use here come from you, our co-workers. Because of these supplies, we are then able to use what limited funds we do have for those patients who cannot afford the medical care they so urgently need.

We moved away from the beautiful campus of Central Philippines University into a crowded neighborhood about a block from the hospital. This brought many new and interesting experiences, but many problems had to be overcome in getting settled in a Filipino neighborhood. Even though there are less conveniences, we feel that the richer bond of fellowship among the students with whom we work and to whom we witness, more than compensates for any discomfort.



Students Go Around World

LEONARD D. WILSON
Nicaragua

Nicaragua is not a large country with millions of people, but our people are on the move. A great many of them go to the States and other parts of the world to work, for vacation, and for study. Therefore, what we can do in our churches and schools is of utmost importance. Colegio Bautista has graduates studying in Spain and Italy. Our Protestant witness is restricted in these countries. One never knows what influence these young people can exercise in these difficult places. This gives one a new burden for developing and preparing young people to make a mark for the cause of Christ around the world.

November, 1961

Editorials

YEAR AFTER YEAR since 1918, the eleventh of November has stood as a grim reminder of the costliness of war and the high price of peace. This year the reminder will strike us with greatly intensified force. We cannot forget the humiliation of Laos, nor the debacle in Cuba. And now the Berlin crisis is casting long shadows of doom across the world, and the tragic death of Dag Hammarskjold has placed in jeopardy the United Nations, man's best political hope of universal peace. Now we know just how close to a nuclear war we are. Now we stand on the brink of global annihilation. If ever there was a time when the citizens of the free world needed to unite in a common cause, and to stand firm against all the demonic forces that tend to pull them apart, that time is now. Never was it more true that united we stand, divided we fall. To surrender to the Soviet colossus would mean the destruction of civilization as we know it. But we do not have to surrender. We do not have to retreat. We can stand firm. We can continue the quest for peace.

On Negotiating With Russia

HOW DO YOU go about negotiating with a man who has boasted that he would "bury" you? What are the odds against success when you pit your resources against what President Kennedy has called "atomic blackmail"? What is the use of negotiating with a ruthless dictator who uses even negotiation as a means of conquering and enslaving the entire world? These are questions that we need to ponder in the present crisis. Unfortunately, there are some among us who seem to think of negotiation as a one-way street, if not a dead end. But negotiation is a two-way street. All the traffic does not go in one predetermined direction. Just here is the difference between the Russian and the American points of view. The only negotiation that Premier Khrushchev wants is the capitulation of the West, and it is for that reason that he is now terrorizing the world with his oversized bombs. And if one may judge by the behavior of the so-called "nonaligned" nations at Belgrade recently, the Khrushchev idea is having its desired effect. Instead of making themselves heard in condemnation of Russia's resumption of atmospheric atomic tests, the "neutral" nations did nothing of the kind, but took the easy way out by sending emissaries to both Russia and the United States, urging peaceful negotiations on world problems, including disarmament. As if the United States needed to be urged to negotiate, after having tried again and again to do so! Clearly, it takes two to negotiate—two considered as equals, two with open minds, two with wills to negotiate. If

anyone doubts the validity of this analysis, let him make a simple experiment. Let him see what happens when a canary tries to negotiate with a cat! It is just as hard to negotiate with a Communist dictator.

Fate of Religion Under Communism

FROM WARSAW came the news recently that the Communist regime there had set out to take control of the religious instruction of Polish children. The report indicated that the Government order makes religious instruction subject to Government approval, limits such instruction to two hours a week, makes catechism teachers employees of the state, and places classes and teachers under Government supervision. And here at our own back door, in Cuba, the regime of Fidel Castro is on the march against the Roman Catholic Church, deporting priests and making a shambles of religious and civil liberties. It is all true to form. Here are two examples of what is likely to happen in any place, at any time, to any religion, where communism is in command. Religious freedom does not exist in the Soviet Union, nor in any of its satellites. Religion is the captive of the state. It exists under duress. It lives on borrowed time—until the day when, like dead leaves falling from a tree, its old adherents will die and there will be no young ones to take their places. No church, no religious group, is safe. All are in danger of being wiped out at the signal of the Communist dictator. So it is that religious freedom does not exist. To speak out for human rights and for social and economic justice in defiance of the edicts of dictatorship, would be to be silenced forever.

Union Not Now— Definitely Not!

GRAVE OBSTACLES stand in the way of talks between Protestant leaders and the Roman Catholic Church aimed at achieving union between them. So, according to a news report from Rome, declares Augustin Cardinal Bea in the Jesuit magazine *La Civiltà Cattolica*. Cardinal Bea is president of the Vatican Secretariat for the Union of Christians, an office established by Pope John XXIII to prepare for the forthcoming Ecumenical Council of the Church. On examining the cardinal's point of view, one is forced to agree that grave obstacles do, indeed, stand in the way of talks between Protestants and Roman Catholics—obstacles that make so-called "union" as unthinkable as it is undesirable. Among the obstacles listed are these: (1) Dogma. "No love of the separated brethren," says the

A Prayer

Suggested for use in churches on Sunday, Nov. 19, opening day of the Third Assembly of the World Council of Churches, New Delhi, India

ETERNAL GOD, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place, may the grace and power of thy Holy Spirit be with them. May he who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity thy people may glorify thy name in the world.

We remember before thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With thy holy church throughout the world, and with the whole company of thy saints, we offer thee the worship and the service of this congregation. Keep us constant in the fellowship of thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see thy salvation. Through Jesus Christ our Lord, to whom with thee and with thy Holy Spirit be all glory and praise, now and forever. Amen.

cardinal, "can induce us to touch in the slightest the sacred deposit of faith," even though there may be "serious and patient efforts" to clarify the meaning of specific dogmas so as to "remove the not uncommon false interpretations." (2) The authority of the church and of the pope. Though Roman Catholics are ready to treat their "separated brethren" with "true charity and courtesy," their church cannot meet the demand that it put itself on the same level as other religions and talk with them on a basis of parity. Though, despite these obstacles, Cardinal Bea sees no reason why there should not be talks between the two sides, it would seem to be in order to remind him that, so long as these obstacles exist, such talks will be only a meaningless aggregation of words.

Unity and Mission: Challenge at New Delhi

SCHEDULED for the opening session of the Third Assembly of the World Council of Churches at New Delhi, India, November 18–December 6, is the merger of the council and the International Missionary Council. So it will be, when these two world bodies

become one, that the ecumenical movement will have come full circle. It was the missionary movement, we recall, that brought into being the modern ecumenical movement more than a half-century ago. Feeling the need of more unity and oneness of purpose among the various denominations working on mission fields, the younger churches of Asia were the guiding force in making possible the World Missionary Conference at Edinburgh in 1910. A decade later, as a direct result of that conference, came the International Missionary Council, and in 1948, at Amsterdam, was born the World Council of Churches. Thus the circle is full-rounded. The world mission of the church, which gave rise to the ecumenical movement, will at New Delhi become one of the major responsibilities of that movement. That is just as it should be. ". . . the missionary passion," writes Lesslie E. Newbigin, general secretary of the International Missionary Council, "the longing that 'the world may know,' must remain central to the ecumenical movement." Bishop Newbigin says further, that the union of these two world bodies "will surely mean . . . that all the churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, . . ." These could be prophetic words. Whether they are or not will depend on what the churches do after the New Delhi assembly has become history.

Capsule Comments

RACIAL INTEGRATION in the public schools is to be welcomed in whatever degree and from whatever motive, but it is a shame that much of the token variety that now exists in Atlanta, Dallas, and other Southern cities bears a conspicuous dollar mark. Racial strife keeps big business and industry away. So, civic and religious leaders who believe in integration because it is *right*, find ready and willing allies in business and industrial leaders who accept it because it *pays*.

. . . From *The New York Times*, September 22: "The pain of giving was eased considerably for 500 philanthropists last night. They sailed aboard a luxury liner for a moonlight cruise, dined and wined, danced, shot craps and played roulette, blackjack and chuck-a-luck—all for charity." The cost of the liner, donated by its owners, was \$42,000, and the bill for expenses, picked up by two anonymous donors, was \$25,000; and yet the recipient of this act of "charity," the American Cancer Society, cleared only about \$80,000. We suggest that this money be used immediately to help eradicate the cancer of gambling from the American body politic. . . . With influential American adults, including many of our "best families," going on a gambling, drinking spree for a night in the name of charity, who is ready to cast the first stone at American youth who over the Labor Day week end rioted at Lake George, N.Y.; Indianapolis, Ind.; Ocean City, Md.; Wildwood, N.J.; and in other towns and communities? These young people clamored for booze and beer, and raised havoc in general. Whereas their elders, being more discreet, usually manage to stay within the law, young people usually get caught. There may be a difference, but anyone who tries to get a young person to see it has a man-sized job on his hands.

On the Other Side of the Road

THERE are times when the Scriptures glow with a brilliance that we never had known was there, and speak to us with meaning that we never had comprehended. These are the times when, with open minds and seeking spirits, we probe for interpretations and insights to depths we never had gone before.

Look, for example, at what we call the parable of the good Samaritan. Why do we call the Samaritan "good"? We do not call the priest "saintly" nor the Levite "devout." Then why do we supply an adjective that does not appear in the Gospel narrative? We do so, of course, not only because of what the Samaritan did, but also because of what the priest and the Levite did not do.

And in calling the Samaritan "good," we are assuming that he was a religious man. But, here again, the parable does not say so, and from the Jewish point of view he definitely was not a religious man. He was a despised, hated Samaritan.

Because, among other reasons, the Samaritans preferred to worship on Mount Gerizim instead of on Mount Zion, they were to the Jewish mind outside the pale of God's eternal purpose. So the Jews had no dealings with the Samaritans. And yet it was the Samaritan, not the priest nor the Levite, who stopped to help the half-dead man by the Jericho road. The priest and the Levite passed by on the other side. ■

Now, what does this parable say to us in the twentieth century? Does it not say that oftentimes Christians and the Christian church pass by on the other side of the world's need, and that the modern Samaritan (government or some other institution or organization or force) stops to bind up humanity's wounds and to supply its needs? We are accustomed to wholesale condemnations of our secular society, our materialistic culture, our commercial interests. But if we only dig deep enough we shall find that oftentimes these are the forces that have been the good Samaritans, while the forces of religion have passed by quietly and comfortably on the other side of the road.

Consider untouchability and caste in India. Sanctioned and supported by Hinduism since ancient times, these intolerable burdens on the backs of India's millions are only now being removed. But the removal process springs, not from Hinduism, but from government, secularism, materialism, the desire for modernization. To be sure, Gandhi valiantly opposed untouchability, and it is now unlawful, but it took India's new constitution to accomplish what Hinduism as a religious system had never so much as considered necessary or even desirable. After the priest and the Levite had passed on the other side of the road, a certain Samaritan stopped to show a wounded, beaten man mercy. And today, India is beginning to make headway against its ancient caste system, not through the efforts of Hinduism, or even with its blessing, but through the need for men to work with their hands at all kinds of jobs and to attain the skills essential to manning the machines that eventually will lift India out of the Middle Ages into the modern world.

Consider also the modernization of Turkey—the abolition of the caliphate and the promulgation of a democratic constitution in 1924, and the subsequent transformation of the social and cultural life of the nation, including the establishment of universal suffrage and the emancipation of women. Today, no longer forced to hide behind veils, young Turkish women are beginning to hold jobs in airports and offices just as American women do. Why? How did all this come about? Not because of Islam, but in spite of it. It happened that a certain Samaritan passed that way, and the life of Turkey was never again the same. What we so glibly, even derisively, speak of as materialism, did something that religion had failed to do.

But lest someone reading these lines take comfort in pointing out that we are thinking about lands far away and of religions other than Christianity, let us add that a similar situation exists in the United States.

Consider the problem of racial discrimination and segregation on our own Jericho road. Here we are in the year 1961 observing the hundredth anniversary of the beginning of the Civil War, and yet clouding our vision are the spectacles of Little Rock, New Orleans, Montgomery, and Atlanta. Nor is that all. There is the spectacle of churches at worship on Sunday morning. It is said, and not without reason, that there is more Jim Crowism in America at eleven o'clock on Sunday morning than at any other time. And so, of what avail is it for the church to deplore the humiliation and the pain that two young people had to endure in order to enter the University of Georgia when these same young people would not find it easier to become members of most Protestant churches in the land?

Here, again, it is taking a certain Samaritan to show the priest and the Levite what to do. The Dodgers stopped to do something for Jackie Robinson—long before it was apparent what Jackie would do for the Dodgers. Marian Anderson found acceptance in the world of music; Paul Duncan Dunbar in the realm of poetry; Ralph J. Bunche in diplomacy and other areas of public service. But, let us face it, while all this was taking place the church was engaging in its usual activities at the usual times and in the usual places. While it was hurrying along its Jericho road, so as not to be late for the eleven-o'clock worship service, a man, beaten and bleeding, was lying by the roadside. ■

When will the church break loose from preoccupation with its outworn creeds, its ancient liturgies, its well-worn traditions, and get down to the business for which it was founded? And if being a good Samaritan is not a large part of that business, then what is? Shall the church take the easy way out of difficult situations, pass smugly by on the other side of troublesome issues, and leave to big-league baseball and big business, industry and government the redemptive tasks that are specifically its own?

"Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then Jesus said unto him, Go, and do thou likewise."



At the time this picture was taken, this resident of the Pittsburgh home was 93; had lived there 24 years



These very attractive, livable senior homes at Denver, Colo., will help to make declining years happy ones

SEVEN YEARS OF PROGRESS

IN Missions for May, 1954, there appeared an article entitled "Homes and Hospitals: A Basic Ministry." American Baptists were about to meet for their Minneapolis convention at the time. There an important recommendation was to be presented—a proposal calling for the establishment of a department of homes and hospitals within the organization of the American Baptist Home Mission Society. The purpose of the MISSIONS article was to inform our denominational constituency as to the nature of the proposal and to set forth the extent and significance of the institutional ministries involved.

This proposal did not contemplate administrative supervision or financial subsidy for our homes and hospitals. They would continue as independent, self-supporting corporations. The task would be, rather, that of creating an effective relationship between these institutions and our total denominational enterprise; cultivating the interest and support of our churches; counseling existing institutions with regard to problems faced; providing advice and assistance to new institutions which might come into being; promoting inter-institutional conference and cooperation; recruiting and training administrative and service personnel; strengthening our interdenominational interests in this field; utilizing every opportunity for the raising of standards and the general advancement of this cause.

The Association of Baptist Homes and Hospitals, organized in 1933, had long been seeking such denominational recognition and relationship as the proposal would provide. The denomination, likewise, had been increasingly desirous of finding an effective placement for this important work. The proposal was thus the outcome of mutual interest and well-planned negotiation.

As had been hoped, the Minneapolis convention was unanimous in its approval. Budget appropriation for the new department was granted. A secretary for the new department was appointed. So the work began.

Now, after seven years, the writer of the 1954 article, out of his experience as secretary of the department of homes and hospitals—now the division of institutional ministries—writes once again. Now, his purpose is to present a record of progress.

The 1954 article noted 49 institutions in affiliation with the Association of Baptist Homes and Hospitals. Today, the list includes 79 institutions, with some 20 more in process of organization. In 1954, the record showed 800 boys and girls in 18 children's homes; 1,500 elderly persons in 26 homes for the aging; and some 27,000 patients receiving treatment in 5 hospitals. Today, the record is of 800 in 14 children's homes; 3,000 in 59 homes for the aging; and 60,000 in 7 hospitals.

In 1954, property values totaled \$16,000,000. Today, they are well over twice that figure. Indeed, there have been building contracts of some \$18,000,000 through the seven years. So, too, the 1954 endowment total was \$7,000,000, while today it is at least \$14,000,000. Finally, operating budgets which, in 1954, totaled \$7,200,000, now exceed \$15,000,000. Such a record is impressive. But let us examine it more closely.

In 1954, we had 18 children's homes; today, only 14. We have been passing through some very critical times. Concepts and policies in the field of child care have been radically changing. With a greatly reduced maternal death rate, the orphan has become almost extinct. Now we are being called upon to care for children from broken homes. There are 4,500,00 such



The Jennie Clarkson Home for Children, Valhalla, N.Y., provides therapeutic and remedial educational services



Houseparents take time to relax with 'their boys' at the Central Baptist Children's Home, Lake Villa, Ill.

By OSGOOD H. McDONALD

children living apart from one parent, and 3,500,000 more living apart from both parents. They come to us increasingly by court and welfare referral.

Care for these children is both difficult and costly. Skilled professional leadership is imperative. Yet, it is gratifying to see most of our homes adjusting to this new and challenging task. The fact that some \$900,000 has been invested in new buildings, most of this within the past two years, and the further fact that operating budgets have more than doubled, is evidence of the determination of our children's homes to meet the challenge. With foster-home extension programs, the total number of children in our care has been maintained. The need of financial support from churches and friends, however, continues to be critical.

With our homes for the aging, the number of institutions and the number of residents has more than doubled since 1954. The constantly increasing life span is creating great new populations of older people—15,000,000 past sixty-five today and the prospect of 20,000,000 by 1970. The recent White House Conference on the Aging not only was an expression of widespread interest and concern, but has been a stimulus to innumerable new developments. Since the conference, indeed, it has been almost impossible to keep up with the requests for counsel and assistance.

It is significant that today the necessary financial resources, for both operational and capital expense, has been forthcoming, very largely, from the residents themselves. In the operational field, pensions, annuities, social-security and old-age assistance payments are available, increasingly, to cover costs of care. At the same time, founders' fees or life-lease contracts from residents are, increasingly, covering capital costs. This



Serving in our American Baptist hospitals, and coming from our nurses' training schools to serve in other institutions, are dedicated young women of great ability

statement is particularly true of institutions where building programs have secured long-term financing with FHA mortgage insurance. All this is a far cry from the old "surrender of assets" admissions policy of a generation ago, and is far more desirable, both financially and psychologically.

We now have 7 church-related hospitals, as compared with 5 in 1954. All our hospitals have enlarged their accommodations in recent years and have made notable progress in strengthening staff and program. Moreover, there is evidence that they are becoming newly conscious of their unique obligation and opportunity as Christian institutions. So it is that they are building or planning chapels and appointing chaplains to direct a specialized religious ministry. One is laying plans for the use of its facilities in a program of clinical training for chaplains-to-be. One is rendering service in the development of new church-related hospital centers. All our hospitals have progressed in policies of self-maintenance, with Blue Cross and other medical insurance provisions contributing to their financial advantage.

DEONOMINATIONAL POLICIES for financial cooperation with our homes and hospitals have also moved forward. The American Baptist Convention's Institutional Budget plan, established in 1947, was just beginning to win its way with our churches in 1954. Since then it has provided an ever-increasing undergirding for the operational budgets of a number of our institutions, particularly children's homes, where financial needs have been so great, while self-maintenance possibilities have been so limited.

Then, too, there is the newly organized American Baptist Extension Corporation, with one of its basic provisions that of assisting our homes and hospitals. Already, several of our institutions, long-established and with financial reserves, have been lending funds to the well-secured accounts of ABEC. So, ABEC, in turn, has been enabled to lend to newly established institutions for their programs of land purchase or building construction. Already, a number of strategic institutional opportunities have been claimed. The prospect of an increasing cooperation on the part of institutions, churches, and individuals in making funds available through ABEC is most encouraging.

A further development, not contemplated in the 1954 proposal, is that which relates to our institutional-chaplaincy service in federal, state, and local hospitals and correctional institutions. Some 25,000,000 Protestants are in the care or custody of these institutions each year. Great numbers of these, because of the circumstances, are responsive to an effective ministry.

In 1956, the division of institutional ministries was asked to assume responsibility for American Baptist participation in this field. At that time, although some forty American Baptist ministers were serving as institutional chaplains, there was little or no denominational interest or cooperation. The division sought to assist in this situation. Steps were taken to provide "ecclesiastical endorsement" for these men, already a requirement for federal appointments and for an increasing number of state appointments—through the convention's chaplains committee.

At the same time, the Ministers and Missionaries Benefit Board granted pension and insurance privilege to endorsed chaplains in governmental institutions. Then, too, arrangement was made for a listing of institutional chaplains in the *American Baptist Year Book*. The Fellowship of American Baptist Institutional Chaplains was organized, with an annual meeting at the time of the convention session. Through the Home Mission Societies, funds were provided for a limited number of scholarships for prospective chaplains.

So, with this organizing and strengthening of our work, the number of our institutional chaplains has increased, in five years' time, from 40 to 140. More than half this number are full-time appointees, with clinical training qualification. Indeed, 4 of the 20 Protestants assigned to federal prisons are American Baptist men.

Other developments since 1954 may be listed as follows:

(1) The Association of Baptist Homes and Hospitals has continued as an active organization in close relationship with the new division. It appoints an advisory committee, which has rendered a valuable service. Its annual breakfast meeting is held at the time of the convention session. Its membership list has increased ten-fold since 1954.

(2) The bimonthly publication *Concern* presents news and articles relating to our institutional ministries. Its summer issue is devoted to the work of the institutional chaplains. *Concern* is sent without charge to some 3,000 institutional administrators, staff members, board members, and friends. It has been an effective means of publicizing and interpreting our work.

(3) The Homes and Hospitals Conference at Green Lake, which has been held for six successive summers, has enrolled some 300 individual administrators and board members and has had representation from some 50 institutions. This conference has had nationally recognized leadership.

(4) The division of institutional ministries has been able to serve in relating our American Baptist institutional work to interchurch and national agencies. These working relationships with the department of social welfare and the department of pastoral services of the National Council of Churches, with the American Protestant Hospital Association, with the National Social Welfare Assembly, and the National Committee on Aging, not only have contributed much to our enterprise, but have enabled us to make our contribution to the larger work.

A WORD in conclusion. The 1954 article presented our homes and hospitals as a "basic ministry." With the passing of the years, and with the rapid expansion of our institutional programs, the conviction has grown that here we have no option, no peripheral activity, as Christians. Here, indeed, is a "basic ministry." It is the inevitable expression of the working of the love of God in Christ within the church. It is, indeed, the New Testament *diakonia* seeking in Christ's name to minister to "widows," and "fatherless," and those in "affliction." It is a ministry which is described as "religion, pure and undefiled, before God and the Father."

BAPTISTS

From London To Moscow To Rome



Norwegian Baptist Seminary at Oslo

By PAUL C. CARTER

MEETING the leaders of Baptists in twelve European countries was the most stimulating experience in our lives. This is how Mrs. Carter and I have expressed ourselves to many American Baptists since our return from a recent three-month tour of Western Europe and the Soviet Union. We were impressed by Baptist personalities and the inspiring work they do in Europe, often in the face of discouragement and discrimination. Many pictures taken along the way fix in our memories the scope of the Baptist witness all over Europe. We are indebted to Edward B. Willingham, executive secretary of the American Baptist Foreign Mission Societies, for letters of introduction to many of the Baptist leaders whom we met.

BRITAIN: Ernest A. Payne, general secretary of the Baptist Union of Great Britain and Ireland, presides over London headquarters at 6 Southampton Row. His description of home missions, foreign missions, Christian education, and ministerial training soon impressed us that British Baptists have essentially the same concerns and organization as American Baptists, though on a smaller scale. The Baptist churches of England, Scotland, Ireland, and Wales number 3,272, with 327,048 members. Mrs. Carter learned much about women's work from Miss D. M. Finch, secretary of the women's department, while I delved into the extensive ministry to students and theological education.

Pastors in sixteen major educational centers minister to Baptist students. I was amazed to learn of the nine Baptist theological colleges in England, which are educating over 200 students for the pastorate, the mission field, and Christian education. We met a group being examined for scholarship awards.

Following our conference with Dr. Payne, we visited Spurgeon's College, in a London suburb, and Regents Park College, which is the Baptist seminary affiliated with Oxford University. Visiting this full-fledged Oxford institution gave us a deep sense of pride in the educational witness of British Baptists. We learned not only in Britain but also on the continent that ministerial students from many lands, even the Soviet Union, receive training at British Baptist theological institutions, especially Spurgeon's College, presided over by G. R. Beasley-Murray.

FRANCE: Henri Vincent stands out as one of the most fascinating personalities we met in our travels. He is not only the pastor of a Baptist church in the heart of Paris, tucked in between buildings on Rue de Lille, but also a foremost leader of Baptists throughout France and Belgium. The Vincents made us feel right at home when we visited their Sunday-morning service. After the service we met several missionaries from other countries brushing up on their French before going to their appointed fields. On a bus tour to Orleans, we joined in the dedication of a new French Baptist church, made possible mostly through the efforts of American soldiers at a near-by communications base and through the cooperation of Dr. Vincent and the Baptist Union of France. Those two services in French, the warm-hearted fellowship of the many families, and the songs and lively conversation on the bus made it an unforgettable day.

As we returned to Paris, Dr. Vincent pointed out a new chapel through which Baptists are ministering to students on a suburban campus of the Sorbonne. We share Dr. Vincent's optimism for the growth of Baptist work in France.



Gordon R. Lahrsen, American Baptist representative in Europe, points to memorial to Ulrich Zwingli in Zurich

NORWAY: Nils J. Engelsen presides over the Baptist seminary and high school located in a suburb of Oslo. The half-million-dollar gleaming white buildings of modern design were erected on a picturesque three-and-a-half-acre campus under the personal leadership of Mr. Engelsen. We learned that the seminary buildings not only accommodate a thriving folk school, but also are popular in the summer as a hotel for tourists. On Sunday, the seminary houses a church and Sunday school for 250 persons from the near-by American community related to NATO.

Baptist work in Norway began in 1860, under the leadership of a Norwegian sailor who had found Christ and been baptized in Mariner's Temple, New York city.

SWEDEN: Zeth Abrahamson, missions secretary, acquainted us with the significance of Baptist work in Sweden, far the strongest among the Scandinavian countries. Today, Baptists in Sweden number 35,000 members in 527 churches, with at least 50,000 enrolled in Sunday school and in youth organizations. Baptist youth work is exceptionally strong in Sweden.

Mr. and Mrs. Abrahamson introduced us to many delightful Swedish customs when we visited their home in suburban Stockholm. Mr. Abrahamson spoke enthusiastically of his recent visit to America, during which he met many leaders of our denomination and hundreds of Baptist young people in our summer camps and conferences. We compared notes on our respective experiences as tourists in strange countries!

THE NETHERLANDS: M. G. Boeschoten was our dinner guest at the historic Doellen Hotel in Amsterdam. As we ate a delicious dinner, Mr. Boeschoten told us that we were only two blocks from where John Smyth, in 1609, baptized himself and began his minis-



Dr. and Mrs. Beasley Murray presenting bust of Spurgeon to Mrs. Carter. Professor Ruding is at the left

try as a Baptist in Holland. Though the Pilgrims soon departed for England and America, the Baptist witness has persisted in the Netherlands. Today, the Dutch Baptist Union includes 65 churches and many preaching stations, with a total of over 8,000 members. In addition to pastoring a new Baptist church in one of Amsterdam's finest housing developments, Mr. Boeschoten teaches religion in a large public school—and he a Baptist! This fact suggests the growing tolerance one finds in Western Europe. Indicative of the Baptist witness in the Netherlands, Mr. Boeschoten predicts that someday there will be a Baptist church within walking distance of anyone in Amsterdam.

DENMARK: Johannes Nørgaard, our host in Denmark, has been a leader among Danish and other European Baptists for more than thirty years. He was pastor of a large Baptist church in Copenhagen for several years before he accepted leadership of the seminary at Tølløse. From the stories he told us of hardships Danish Baptists suffered during the Second World War, we would nominate him as one of the world's most-devoted pastors. Following a sumptuous Danish dinner at the Nørgaard's home, we talked with students and faculty members of the Baptist seminary and high school.

The evangelistic outreach of Danish Baptists is illustrated by the 192 meeting places where they preach and teach, their foreign-mission work, and their weekly Baptist paper.

FINLAND: In Helsinki, at the edge of the Iron Curtain, Rev. and Mrs. Seppo and Shara Aaltio came to our hotel and told us of the Baptist witness in Finland. Mr. Aaltio is pastor of one of the ten Finnish-speaking Baptist churches, totaling 1,500 members. Finnish Baptists maintain their own seminary and paper. The Swedish-speaking group is somewhat larger and has its own seminary. Here we found a substantial link in the chain of Baptist witness from West to East.

SOVIET UNION: Anatole Kirvuchanseo was the pastor in charge of the Sunday-morning service we at-



Dr. Carter (left) shakes hands with Jakov Zhidkov at Baptist Church, Moscow, Michail Zhidkov is at center



Dr. and Mrs. Dewey Moore and two promising students at University of Rome. Building is Baptist orphanage

tended in Leningrad's little blue Baptist church. As we approached the sprawling frame structure, we found it literally full to overflowing. A group of latecomers were huddled around the door, listening to the first of the two sermons. Inside were crowded about 1,500, though there were seats for only 800. A young woman recognized us as guests and helped us make our way through the dense crowd until we could see the pulpit and the choir. We felt very much a part of the congregation, especially when they sang, right from their hearts and memories. Few hymnbooks were in evidence. At the close of the two-hour service we met the pastor and invited him to our hotel.

In a most-inspiring conference around our tea table at the Astoria Hotel, the pastor told us of the significant role of the Leningrad Baptist Church as a rallying place for the Christian witness and its many services. We learned much about the 5,000 Baptist churches in the Soviet Union, in which a half-million Christian believers worship. At the close of our interview, Mr. Kirvuchanseo wrote this message on a slip of paper:

"I was very glad to meet your wife and you, dear sir. God bless you and help you to continue your work and prayers for the peace and friendship between our great nations, and please take our best wishes and greetings to your church members and friends. Lord be with you till all of us meet again. Pray for us and we will pray for you."

In Moscow, we learned much about the Baptist witness through attendance at a two-hour Sunday morning service and through personal conversations with leaders. Here again the church building, which is Government owned, was jammed with 2,000 worshipers. It seats only 1,000. Pastor Jakov Zhidkov preached one of the three sermons, while his son, Michail, who is one of the six preachers, sat with us in the visitors' balcony and interpreted the service. Michail had attended Spurgeon's College in London and had only recently returned from the meetings of the Baptist World Alliance at Rio de Janeiro. The choir of one hundred voices sang five anthems, and at the close we all joined in singing "Blest be the tie that binds."

The Zhidkovs also lead in the work of the Baptist

Union of the U.S.S.R., with headquarters in the Moscow church. This work began ninety-six years ago. It survived the 1917 Revolution because of its religious ministry to the common people. Today, the Baptist witness is based upon public worship, the influence of family life, and personal witness to Christ. Russian Baptists are grateful for the 10,000 Bibles supplied by the American Bible Society in 1956 and for many hymnbooks in 1957. They participate wholeheartedly in the Baptist World Alliance.

Is it not significant that the Baptist witness in Russia has grown from 100,000 believers in 1917 to 500,000 today? But for their faith in Christ, they know not what the future will bring. On our last day in Moscow, Michail Zhidkov and Mrs. Claudia Pillipuk, *Baptist World* correspondent, came to our hotel for lunch, bringing with them a beautiful view book of Moscow, autographed by Jakov Zhidkov.

GERMANY: Hans Luckey, president of the Baptist Seminary in Hamburg, invited us to a faculty meeting, where we learned of many achievements of German Baptists in the difficult reconstruction period since the Second World War. Of the 100,000 German Baptists, 70,000 are in West Germany, and 30,000 in East Germany. The Hamburg seminary trains all pastors for Baptist churches of West Germany, while Baptists of East Germany have their own seminary.

We learned firsthand of the popularity of Deaconess Houses among German Baptists, upon visiting Tabea House in Hamburg and Bethel House and Hospital in West Berlin. Five Deaconess Homes are responsible for the training and work of 800 Baptist deaconesses. Though they have served mainly as nurses, they have now branched out to many other forms of Christian service, including youth and children's work, and service to refugees and orphans. Serving in their picturesque black with white habits, these devout Christian women carry on an effective ministry wherever they are assigned or called.

Our visit to the Baptist Publication Society in Kassel gave us a wider perspective of reconstruction and Christian service. Both the seminary in Hamburg and the

publishing house in Kassel had been bombed and rebuilt. Over 165 churches in West Germany and 44 in East Germany had been rebuilt.

We learned from Eberhard Schröder, director of Baptist Publication Society, and Annemarie Oesterle assistant and translator, of the extensive Christian education work of German Baptists through the printed word, Christian teaching, and ministry to students. Mr. Schröder's personal witness on the hardships and survival of Baptist work through the war years was a gripping story of heroism and Christian faith. As we worshiped in the Baptist church at Kassel, we were impressed that the German Baptist witness moves forward today in the dynamic spirit of J. G. Oncken, father of Baptist work in Germany.

AUSTRIA: Dr. and Mrs. William J. Appel, with whom we visited in Vienna, were friends of ours from the days of their Brooklyn pastorate. Under appointment of North American Baptists, Dr. Appel has been studying and assisting Baptists in Austria and other countries in southeast Europe. The Baptist witness in Austria began nearly a century ago. It has withstood persecution and privation. In a land which is 95 per cent Roman Catholic, Baptists are still regarded as a sect and are denied certain privileges and opportunities. While there are only five churches, there are some 750 preaching stations and house church groups. Pastors serve their congregations oftentimes at great personal sacrifice.

ITALY: Rev. and Mrs. Dewey Moore, who are in charge of the Baptist Orphanage and Home for the Aged near Rome, interpreted to us the vital witness of Italian Baptists. Under appointment of Southern Baptists, the Moores have carried on an inspiring institutional ministry in Italy for over twenty-five years. Baptist work throughout Italy includes 76 churches, some 80 preaching stations, and a Baptist membership of 4,700. Italian Baptists have their headquarters in Rome. Their program includes youth work, evangelism, publication, and a seminary for training pastors and missionaries. Here is courageous and challenging witness in the shadow of the Vatican.



British Baptists grant scholarships to ministerial students who qualify. First, however, a conference

SWITZERLAND: Near the end of our visit among Baptists of Europe, we enjoyed the hospitality of Dr. and Mrs. Gordon R. Lahrson, at Zurich, amid the enchanting scenery of Switzerland. Dr. Lahrson is the European representative of the American Baptist Foreign Mission Societies. He helped us to evaluate all we had seen and heard, for he moves among the Baptist churches in all the lands we had visited. He introduced us to President J. D. Hughey at the Baptist Seminary in Rüschlikon, near Zurich, supported by Southern Baptists. He emphasized the strategic importance of this seminary, not only for the training of ministers and missionaries, but also for its service as a conference center and focal point for Southern Baptists, American Baptists, and European Baptists. "Here we find the best expression of Baptist unity and cooperation," Dr. Lahrson observed.

The seminary at Rüschlikon attracts a large student body from all over Europe and many mission fields. Instruction is in English. Sitting with those young men and women from many lands, in the circular chapel beneath the lofty Swiss bell tower, was an experience never to be forgotten. Here we gained our broadest perspective of the importance of the Baptist witness around the world.

We asked Dr. Lahrson to share with us his hopes for an enlarged witness among the Baptists of Europe. He indicated that just as American Baptists had aided and encouraged our European brethren over the past century toward realizing their objectives, especially in reconstruction of churches and schools after the Second World War, so there is still great need for helping them enter into a greater ministry.

Dr. Lahrson cited needs for new church buildings and additions to seminaries in many of the countries we had visited. He pointed out also the need for larger annual resources to encourage expansion and to enter into strategic opportunities. He observed that surely these needs would find their place on the list of priority for any world-mission advance of American Baptists. Our enthusiasm for such an idea is stimulated by the feeling that in Europe Baptists may still find their greatest challenge and opportunity of the twentieth century.



Pastor and Mrs. Seppo Aaltio, of the Baptist Church, Helsinki, Finland, talk with Dr. Carter at the airport

PORTFOLIO ON JAPAN

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475 Riverside Drive • New York 27, N.Y.

Basic Mission Facts

Thirty-six missionaries carry on an extensive ministry in Japan, working with the Japan Baptist Union (43 churches) and with 28 other Baptist churches affiliated with the United Church of Christ in Japan. Institutions include the Rural Christian Center at Rifu; Shokei Girls' School, Sendai; Fukagawa Christian Center, Tokyo; Tokyo Woman's Christian College, Japan International Christian University, and Japan Union Theological Seminary, all in Tokyo and all interdenominational; Waseda University Christian Center, Tokyo; Rural Christian Center, Kuji; Kanto Gakuin University, Yokohama; Soshin Girls' School, Yokohama; Hinomoto Girls' School, Himeji; Mead Christian Center, Osaka. There is a gospel-ship ministry on the Inland Sea. Baptist churches have 6,510 members; 73 church schools enroll 6,999. Baptisms recorded in 1960 totaled 270. Ninety-nine Japanese work full time in the churches; over 700 work in the schools, which have more than 14,000 students. Thirty-five kindergartens enroll 2,825.

A young girl is baptized into Japan's tiny Christian fellowship: 1 in 200 is Christian



Japan Today

Japan today, with some 92,740,000 people, includes the world's largest city, Tokyo (population 9,100,539). The megalopolis embracing Tokyo and Yokohama is crowded, busy, and self-conscious in new prosperity. Considered the world's most literate nation, there are some 51 colleges in the Tokyo area alone. Rural areas are still somewhat bound to traditional modes of life, but even they feel the impact of the young, who are tossing tradition aside but have not yet found anything with which to replace it. Will it be communism or Christianity?

A New Industrial "Explosion" Brings Sweeping Changes

Materialism is not a problem in the United States alone. Japan is living the life of the *nouveau riche* as its great industrial potential finds fulfillment. Economically, Japan is now considered by many experts to be the strongest nation in Asia. Her prosperity is extending to her individual workers; this should increase as attempts are continued to upgrade in quality the image "Made in Japan." The lure of the big city can be expected to reach all of Japanese life, with all the attending problems known in the U.S. Personal anonymity or rootlessness, materialistic status-seeking, increasing numbers of skilled workers and graduates of colleges and schools, offer a new "mission field" as yet hardly touched by Christianity in Japan.

What Are Christians Contributing to Japan?

Japan celebrated 100 years of Protestant Christianity in 1959. In these 102 years, what have been the results? Certainly the numerical results have not been astounding. There are 651,000 Christians there, 374,000 of whom are Protestants. There are 241,000 Roman Catholics and 34,000 Orthodox Christians.

But in this highly sophisticated and powerful nation Christianity has played a strong role. In an article for the *Japan Times*, a Christian social-center director has said that direct influence can be seen in increasing concern for civil and personal liberties, prison reform, marital morality, equality and worth of all persons, the status of women, and legislation for the protection of children. Such influence is directly felt, he noted, in Christian rural centers, city settlements, orphanages and welfare homes, day nurseries, hospitals or clinics, special sanatoria, and agencies for persons with special needs.

During centennial celebrations, the Governor of Tokyo gave a reception for church leaders. Tribute was paid to the significant contributions of Christianity.

STRONG INFLUENCE

Because of extremely strong family pressures, many who actually are believing Christians delay for a long time their public profession of faith. This does not stop them from exerting Christian influence wherever they may live and work, and the faith thus guides decisions and actions more strongly than it may appear on the surface. It has been publicly stated by one American Government official, who has lived in Japan for many years, that when he is asked, "What is the most influential religion in Japan?" his reply is, "Christianity!" Thousands of young people are trained every year in Baptist schools alone, and they carry this influence for life into every kind of occupation.

GROWTH ANTICIPATED

Following the Second World War, there was a definite spiritual vacuum in Japan, with a revolt against tradition on the part of young people especially. But it was not very long before that vacuum began to be filled with the excitement of new material prosperity and scientific achievements, including space exploration. Thinking that their ancient religions no longer are relevant, many Japanese also assume no religion is relevant. It is against this challenge that the churches now proclaim the gospel in Japan. New spirituality must and can be injected into this new cultural atmosphere. And the challenge is not limited to the intellectual or the prosperous. New efforts are being launched to reach millions of farmers and fishermen, and in other ways the churches are seeking to marshal their resources to meet the new opportunities for growth.

Types of Mission Work

In a highly literate nation like Japan it has been natural to place considerable emphasis on educational missions. People want their children to have a fine education and the schools are always crowded. Christian schools have maintained high academic quality and have had the priceless "extra" of a cosmopolitan atmosphere because of the presence of missionary teachers.

Medical missions, however, has had very little place. Japan's own facilities and medical standards are already very fine. And it takes a firm basis of supporting churches to make a Christian medical program successful.

This basis for outreach—strong, numerous churches—is lacking today. It is now recognized that too much of our mission in Japan is highly specialized and that what is now needed is to reach larger numbers of people with the challenge to build a strong church. Rural Christian centers, student centers, leadership training—all will continue. Undergirding them will be new developments in youth work, new progress in providing church buildings, and new efforts in literature evangelism, such as Bible study materials for more people. Already progress can be reported in nine existing centers of pioneer evangelism and newly developing churches. Cooperative programs of audio-visuals, radio and television, and literature programs will be strengthened.

Of course, this will not happen without special efforts. Japan Baptists continue to request new missionaries, but none can be sent without new support.



MISSIONS

CHURCH AND SCHOOL . . .



. . . share major responsibility for Christianizing Japan. Interdenominational schools like Tokyo Woman's Christian College, whose new chapel is pictured here, provide the very finest education, along with a Christian emphasis that leaves an indelible mark on the students. Churches often operate neighborhood kindergartens. The one shown at the left is actually meeting in a member's home. When children hear about Jesus at such an early age it is difficult not to make him a part of their thinking always. More churches and schools are needed.



PORTRFOLIO ON
JAPAN

PORTRAIT ON **JAPAN**

1



CHALLENGE FOR TODAY

The Inland Sea Gospel Ship, shown above, continues a pioneering evangelistic effort of Baptists begun in 1898. Pioneering methods, just as unusual and effective, must be found immediately if Japan is to be won for Christ before the next centennial comes around. Japan Baptists are asking for more missionary help along this line.

The youth of rural areas, as shown at a rural Christian center above, need more at-



2



3

tention in the future. Among Japan's farmers, few are Christians. Baptists once had work in the large rural island of Hokkaido but gave it up for lack of support. It seems essential to go back. And college students in huge government schools are hardly being reached at all.

MORE ABOUT JAPAN

"Unwilling Patriot" by Takaaki Aikawa is a thrilling documentary by a Japanese Christian of life in World War II; new; \$2.00 from the Foreign Mission Societies (address, page

23). An annual report from the Japan Fellowship of American Baptist Missionaries is available from the same address for 35 cents. The children's story on the next page of this issue could be given to your child's church-school teacher after you have read it at home.

Use this portfolio to file away clippings from other periodicals, as well as from MISSIONS, for use as reference materials on missions. Assam will be featured next month.



Friends AROUND THE WORLD



A Children's Story
From Japan

Love One Another

"Mother, when is Father coming home?"

"I don't know, Takeo. He was supposed to be home for supper, but I guess he couldn't make it, with all the wind and rain. The fishing boat isn't very big and can't come into shore when there is a storm. Come, it's bedtime now. You, too, Michiko, run along now."

Soon the children fell asleep to the sound of wind and rain.

"Takeo! Michiko! Wake up!"

"Is Father home? Where is he!"

"No, Father isn't home, but hurry and put on some warm clothes."

"Why, Mother? It's dark outside."

"Yes, I know. It's just midnight. There is a fire up the street, and with the strong wind blowing it is traveling this way. Hurry!"

But before they had time to do anything more than put on their coats, neighbors came to say that the fire was near and they must run.

The next morning, pastors of the six Christian churches in the city gathered to talk over the situation.

"My wife and I were talking about this at breakfast," said one pastor. "What would you think of setting up a nursery school for the preschool children, while their parents are finding a place to live?"

"That sounds like a good idea," agreed still another pastor. "I think that my wife and I could help at least part of each day."

And so with great enthusiasm and joy the plans were made. Two of the pastors found a good place on a vacant lot to pitch a tent. A near-by school let them use their playground.

"Now that everything is ready, will the children come?" the teachers anxiously asked one another. Finally, one, then two, then three children came. Altogether, seven children gathered the first day. Where were the others? Let's look in on Takeo's family to see why he wasn't there.

"Mother, Mother, may I go to nursery school? Please, please! You're busy cleaning

up here, Father isn't home yet, and Michiko's gone to school. Please let me go."

"Christians are running this nursery school, Takeo, and we are not Christians," answered Mother. Then, seeing the pleading look on his face, she added, "Well, we can ask Father when he comes home. Why, here's Father now."

Takeo was so happy to see his father home and to go along with him to see their burned-out village that he forgot nursery school.

After a good supper of food that had been brought by Christians in the village, Takeo asked the important question. "Father, may I go to nursery school tomorrow?"

"Well," said Father, "the Christians have been very kind to us. Already today they have brought us food and warm clothing. I guess Takeo can go tomorrow to see what it is like."

"Yippee! Yippee!" cried Takeo.

Two weeks later, the six pastors of the churches of the city again met together to see how they had helped the people whose homes had been burned. In the first place, the number of children who attended nursery school had increased from the seven who came on the first day to an average attendance of fifty. Several families had asked for Bibles.

"This experience of service has done much for the people of my church, too. When they saw how Christians all over the country responded to the need with gifts of clothing, food, and money, they felt that they, too, must give more than they really could afford," said one pastor.

"Even the children of our church school brought 300 yen for the offering, instead of the usual 80 or 90, because they knew it was to be used for these children who had lost everything in the fire. Church World Service certainly helped with food and blankets," said another pastor.

"I think we should have a time of prayer together, thanking God for giving our people this opportunity to show their love for those in need."

LOIS WADDINGTON

A LONG TIME CORRECT BOOKS

DEAR MR. BROWN. By Harry Emerson Fosdick. Harper & Brothers. \$3.00.

The subtitle of this book is "Letters to a Person Perplexed About Religion." That in itself is an invitation to reading. And the author—the minister emeritus of New York's Riverside Church, perhaps the greatest preacher of our times, the author of more than thirty books on religious themes. So the invitation to reading becomes imperative, a command, as it were. For here in plain, nontechnical language, with a clarity of style that is Dr. Fosdick's own, is laid bare many of the problems that modern man faces in trying to relate religion to the issues of life in our day. Among these problems are the following: "Is Christian faith credulity?" "Why not be an agnostic?" "What about modern science and the Bible?" "How explain the world's evil?" Dr. Fosdick faces these problems frankly, unequivocally, intelligently. His answers should be of interest and value to any intelligent seeker after reality in his religious experience.

LOVE ALMIGHTY & ILLS UNLIMITED. By Austin Farrer. Doubleday and Company, Inc., \$3.50.

This most recent volume in the Christian Faith Series, under the editorship of Reinhold Niebuhr, deals with the problem of evil. Evil usually strikes common man, not as a problem but as an outrage. This book attempts an answer to the old question: "Why should a good God create a world like this, or, having created it, why does he not govern it better?" It is, of course, the old problem approached by Job, and any answer to such a question cannot be wholly adequate. The author, who is warden of Keble College, Oxford, is a sophisticated thinker in the world of theology and philosophy.

THE NEW-TIME RELIGION. By Claire Cox. Prentice-Hall, Inc. \$3.75.

The author of this book is a newspaper woman who writes articles on religion for the United Press International in New York. The book deals with contemporary religion, with an emphasis on Protestantism. That churches are not today what they were a few years ago, is well known to anyone who is closely identified with church life. It perhaps does that type of person good to know how a news-

paper reporter looks at the current religious scene. Churchgoing is more popular than ever before, at least with some people. Denominationalism means less than it ever did, and churches have become recreational, cultural, and golden-age club and baby sitting institutions. Almost every major religious trend is highlighted in this volume, and the author had the counsel of many religious leaders in the preparation of her book. Her chapter headings attract interest: "Architecture: From Gothic to Tepee," "Praise the Lord and Pass the Coffee," "Raikes' Progress: The Church School." There are several glaring errors in fact. She refers to the Judson Memorial Church in New York city as a joint effort of the Congregationalists and the Methodists in the heart of Greenwich Village. This church, of course, has no Methodist affiliation, was originally a Baptist church, and then its minister became ordained also in the Congregational fellowship. Speaking of the First Presbyterian Church, Stamford, Connecticut, which is built in the shape of a fish, the author says that the Greek word for "fish" was composed of the first letters of a phrase that meant "hope to persecuted believers." Even the most rudimentary student of Greek knows that that acrostic means "Jesus Christ, Son of God, Savior."

THE ULTIMATE WEAPON—CHRISTIANITY. By Paul Stevens. Thomas Nelson & Sons. \$3.95.

A great deal of thought, time, and money has been, and will continue to be, spent in an effort to discover methods to prevent the spread of communism. The sanest, most realistic, and most practical plan yet advanced is unfolded in this book. The writer recommends a return to the methods of early Christians used to infiltrate, indoctrinate, or persuade a pagan world to accept Christianity. He advocates a plan for a foreign policy of "militant Christianity," which will bring peace to all mankind. He calls for a "task force" of thousands of Christians, working at their own trades and professions throughout the world, who will intelligently, zealously, and wholeheartedly teach, live, and proclaim the Christian gospel of brotherhood. This "peace army" should be composed of intelligent, dedicated, and spiritually minded men of science, engineers, radio and television technicians, authors, doctors, educators, and so on. They would function under

a Council of World Missions, supported financially and spiritually by American churches. Dr. Stevens recently returned from a visit behind the Iron Curtain, and his observations, spiritual discernment, and intellectual keenness help make his conclusions well worth prayerful consideration. He is director of the Southern Baptist Convention's radio and television commission.

JESUS SAYS TO YOU. By Daniel A. Poling. McGraw-Hill Book Co. \$2.95.

Of the twenty-seven books written by Dr. Poling, this volume of forty terse, sparkling, and penetrating essays will be remembered as one of his most helpful volumes. Supported by stories and observations of those who have successfully faced life's problems and have met spiritual crises valiantly, the author gives assurance that those who will heed the call to come to Christ, observe his methods, witness the results of his ministry will find a power that will transform their lives. Each chapter begins with the words "Jesus says," followed by a verse spoken to some distraught soul who found meaning and purpose in a troubled life.

BIBLICAL AUTHORITY FOR MODERN PREACHING. By Charles F. Smith. The Westminster Press. \$3.50.

This challenging and arresting book goes deeper than a discussion on techniques and methods of preaching. It inquires into the minister's authority for preaching. It sees a weakness in modern topical sermons that deal with current issues and passing events. The minister's authority for his message comes from God, down through the Scriptures, and in failing to proclaim Bible certainties the minister neglects his calling. What the author is contending for is more Bible-based sermons. He states that "there are probably more religious illiterates than those who have knowingly rejected the faith" proclaimed in the Bible. People who are well informed on current events need to know more about sacred origins. The modern sermon leaves "a wide gap between the preacher's voice and the hearer's ear," unless the minister "loves the people in preparing his sermons and bringing them into the study at that time." Sermons based on Bible truths and exhortations, at least, remind the minister and his people of the source of their strength, and unite them with a heroic band of people who in all of life's circumstances found their great strength and assurance in God down through the ages.

Ideas·Plans For Growing Churches

'Book of Remembrance'

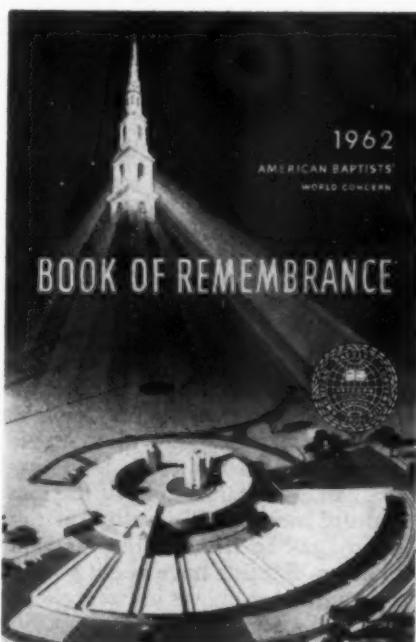
THE 1962 *Book of Remembrance* comes off the press this month in time for distribution before the turn of the year.

The cover (see picture) carries the steeple of the First Baptist Church, Providence, R.I., shedding light on the model of the national offices at Valley Forge, depicting the congregational polity of the American Baptist Convention. A calendar of daily readings, incorporated in the birthday listings, makes the book easy to use for devotional purposes.

The regular directories and updated story of the ongoing life and work of the convention contain valuable resource material for every active American Baptist.

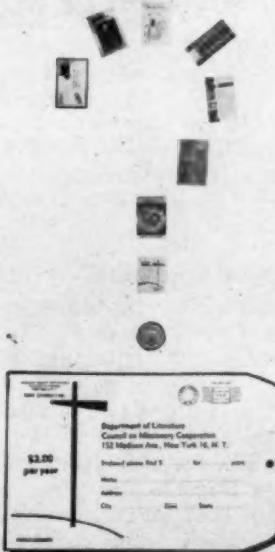
Featured in the 1962 book are maps of the fields served by the convention. A special recognition of Adoniram and Ann Judson is found in the book's preface.

From beginning to end, the 144 pages in this paper-back edition of the *Book of Remembrance* are invaluable to American Baptists everywhere. Order now. Price: \$1.00. Available from the Department of Literature, 152 Madison Ave., New York 16, N.Y., or your nearest American Baptist Convention book store.



From Providence to Valley Forge, pictured here, symbolizes the congregational polity of the American Baptist Convention. Order your copy early

Are you one of the 2,100 NEW LITERATURE subscribers



Priced at only \$2.00 a year, 'New Literature Packet Plan' contains a copy of the 'Book of Remembrance,' 'The Secret Place,' plus many new pieces of literature on our convention

Folders for Services

"Every Sunday Service Folders," with a Baptist message on the fourth page, are ideal for use in the smaller churches, or in groups within the larger churches who wish to mimeograph their orders of worship. They are lithographed in two colors, with different color combinations each month.

The Christmas and Easter folders are in four colors, with the church's Sunday-service emphases in mind.

Outstanding Baptist leaders and laymen write the messages on the fourth page, endeavoring to relate the total concerns of American Baptists.

Inexpensively priced, the folders sell for only \$1.05 a hundred, postage paid to any address in the U.S.A. They are available from The American Baptist Publication Society: 1703 Chestnut St., Philadelphia 3, Pa.; 310 W. Washington St., Chicago 6, Ill.; 352 S. Spring St., Los Angeles 13, Calif.

Department of Literature
Division World Mission Support
152 Madison Avenue
New York 16, N.Y.

"Opportunity unlimited" is the situation in Thailand which is told in some detail in the 1961 *Book of Remembrance*, on page 81. Once you have read the notes there, you will want to see for yourself what it is like, and this you may do with the aid of three American Baptist filmstrips.



Meet Saw Thu, one of our Christian brothers, in new filmstrip. Sale \$5.00

Christian Ties in Thailand takes us into the mission work in the capital, Bangkok, and also into the hill country among the Karens. We see our missionaries working side by side with Thai, Chinese, and Karen co-workers in the task of evangelism. Missionary Andrew Yousko worked with the department of Baptist films in producing this filmstrip.

With this background, he wrote the story and took the pictures for the new filmstrip, *Saw Thu Finds the Lost Book*. This filmstrip is a closer visit with a missionary and one of the Thai children. The legend of the lost book comes true for Saw Thu as he learns about the Bible and its message.

Letter from Thailand, after dealing briefly with the mission work, gives us an excellent background study of the country—its markets, temples, and other life situations. In these days when too many Christians have adopted a fatalistic attitude toward what seems certain disaster, it is well to remember that missionaries continue to work while there is still time. (See *Missions*, page 27, February, 1961—*In the Face of Jeopardy*.) When Saw Thu is an adult he very likely will work along with Mr. Yousko.

It might happen that American Christians, as in certain countries, will have to leave the work entirely in the hands of Saw Thu and his brothers. Let us support the mission program now. Let us understand what we are supporting by reviewing the filmstrips listed above and by reading the letters from missionaries.

You may secure the color filmstrips at \$5.00 each by writing to your nearest Baptist Film Library. See also page 47 for additional addresses.

Co-workers Over the Seas

American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society

Southern Baptists in South America

By ADA P. STEARNS

[The article which appeared on this page in October summarized some of the achievements of Canadian Baptists in Bolivia. This article completes the supplementary material for Baptists studying the interdenominational books on Latin America published by Friendship Press. Southern Baptists seldom cooperate in the work described in these materials.]

BRAZIL is included in nearly every newscast as this article is being written. If American Baptists were asked which country in South America they know best, the answer probably would be Brazil, because hundreds from the United States attended the Baptist World Congress in July, 1960.

In Brazil, appear some of the most spectacular successes of Southern Baptists in their overseas work. The mission was opened in 1881, and today it is no longer a "mission," for Brazilian Baptists number approximately 156,000 members in 1,470 churches, a people who set an example to Christians anywhere by their fervent spirit of evangelism. It is not expected that the pastor will be the primary evangelist for the church. Young people speak to their friends about what God has done for them, and lead many to salvation in Christ.

The Baptist in the mine or the factory speaks to the workman next to him. Carpenters donate time and skill; doctors and dentists donate time to the clinic in a needy neighborhood. Contributions by the members are meeting all the expenses of the many new churches going up on every hand to accommodate increasing membership. Youth in large numbers dedicate their lives to Christian service, and are trained in Baptist high schools, seminaries, colleges, and training schools.

The states have their own conventions, which elect administrative boards made up largely of Brazilian Baptists, but with missionaries elected not as missionaries but as church members like the rest. A Southern Baptist missionary at the congress said Brazilian Baptists have attained a higher degree of stewardship and a more vigorous spirit of evangelism than all the rest of their fields put together. They practice their belief that a Christian should be recognized by a scriptural standard of conduct, and not allow himself to "go along with the crowd." They are not "conformists."

Baptists in Argentina

Argentina is second in size in South America. Only 2 per cent of her people are of Indian extraction. She has opened her doors to more than seven million from Europe in the last century. Spanish and Italian influences abound. The first evangelist was Pablo Besson, a Swiss Baptist preacher who arrived in 1881, in response to an urgent invitation from Baptist immigrants. Here, again, the growth in membership has been due largely to the personal work on the part of the laity. In one meeting, over eighty young people responded to the appeal for dedication to full-time service; many went on to the seminary in Buenos Aires and are at work in their own homeland or in other South American countries. There are 170 churches with more than twelve thousand members.

Paraguay and Uruguay

Argentine Baptists opened the work in Paraguay in 1920. Southern Baptists did not arrive until 1945, and the Paraguay Baptist Convention was organized in 1956. Today, there are six churches with some five hundred members. They have a theological institute, a book store, a hospital with nurses' training, and a well-rounded youth program. Here, too, are thousands of European immigrants — Germans, Poles, Russians, Italians, and others from Asia, especially Japanese.

In the interior, life goes on much as in the olden days. The Indians are of the Guarani tribe, which still maintains much of its traditional manner of life. Houses are made of mud with thatched roofs, and the housewife grinds corn by pounding it with a wooden mallet in a hollowed-out tree trunk. One-sixth of the population live in the capital—Asuncion, a city founded in 1537 by Spanish explorers seeking gold.

Uruguay is the smallest South American republic. Food, dress, and

general culture are a reflection of Italy, France, Germany, England, and the United States. It is considered one of the healthiest countries in Latin America. Even the poorest are provided for in the Government hospital plan, and the people are protected by many social benefits.

Baptist work began in 1911, and has been slow—about eleven hundred members in twenty-one churches. Recent years have seen growth in numbers and in trained leadership.

West Coast Countries

Chile, with its twenty-eight hundred miles of seacoast, is in no place wider than 221 miles. In total area, it is slightly larger than Texas, and because of its length has a variety of climate and people. In addition to the eight million population of European descent, there are some one hundred thousand Araucanian Indians in the south.

Southern Baptists organized their first church in 1920 in Santiago, and today their convention, organized in 1908, has a membership of some seven thousand in seventy-five churches. The British and Foreign Bible Society had a representative here in 1820, and German colonists organized the first Baptist church in Chile in 1892.

Ecuador and Peru are well known for their large population of Indians—descendants of the Incas and other groups. Southern Baptist work is small in these countries, partly because it is of recent origin. Since the beginning in "Equator Land" (Ecuador) in 1950, four churches have developed with about one hundred members. Medical services are preceding Baptist schools, and a program is carried on among university students. Early in 1952, a beginning was made in Lima, Peru, and today some 150 members gather in three churches. A theological institute for training leaders was opened in 1959. It is estimated that 80 per cent of the population has never heard the evangelical message.

Until 1951, Colombia and Venezuela had a joint Baptist convention. The latter has only some six hundred members in fifteen churches. All these countries present an opposing front to evangelical advance, but in Colombia it seems to be expressed with more violence. This is a land rich in natural resources, and claims some of the most beautiful cities in all South America, but free public schools are practically unknown. Baptists have about twenty-four hundred members in twenty-seven churches, a seminary, and a hospital in Barranquilla.

It is estimated that there are one hundred thousand Spanish-speaking Baptists in the world related to all Baptist groups working among them.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

Other Foundation Can No Man Lay

By MARY J. SETZEKORN

'Other foundation can no man lay than that is laid, which is Jesus Christ.'

IN BILLINGS, Mont., at the center of a ten-block square surrounded by river, oil refinery, malodorous stockyards, sugar-beet factory, and railroad tracks, stands Friendship House of Christian Service. Negro houseworkers, Mexican sugar-beet sharecroppers, wandering Crow Indians tired of life on the reservation, and Chinese restaurant folk make up most of the population of the area. Bright fronts of numberless taverns beckon to youth with "nothing to do." The street provided the only play space until the center was established.

The board of directors of Friendship House is made up of members from Yellowstone County Council of Churches and American Baptists representing state and national home-mission organizations. Equipped with a large recreation room, a kindergarten, a club room, a clothing-exchange center, a laundry and washroom, and an all-electric, three-room staff apartment, Friendship House has evolved slowly over the three years of its existence.

Foundation Is Laid

In the summer of 1958, land was purchased, and the foundation was begun. A storm-racked military housing unit, five miles across the city on the grounds of Rocky Mountain College, was purchased, and the contract was let to move the unit to the site of the newly conceived Friendship House.

As the plane brought me to Billings to be the director of Friendship House, we passed over the 110 by 20 square feet surrounded by good strong rock foundation intended for the center. My thoughts vibrated with the rhythm of the engine: "Other foundation can no man lay . . ." On this foundation of Jesus, friendship could be built, I thought.

In September, 1958, contractors moved one-half of the military housing unit across the city and placed it on the front half of the foundation. Doors sagged, windows were broken, large areas of overhead studding and glassine insulation were exposed by broken ceiling plaster. Through one of these holes in the ceiling of our supply



storeroom, a group of pre-teens crawled one day when no one was at the center. They took out our supply of hoola-hoops, played with them until they were tired, then laboriously crawled back into the storeroom and replaced them. Questioned about what they had done, the youngsters replied, "We did not want the hoops; we just wanted to play." Friendship House was needed!

In the fall of 1958, we had four walls, a roof, and a floor. Kindly fathers from the more fortunate side of the tracks volunteered to sponsor game periods for the children of the poor. When cold weather began, games had to be more active, since we had no furnace. Game periods had to be shorter, because electricity had not been installed. Yet, during Thanksgiving week the children gave thanks for doors that closed, windows with glass panes, and a repaired ceiling.

In late fall, the rear half of the building was placed on its foundation. We could not plan groups for little children, however, for we had no chairs on which to sit.

Many Gifts Received

Suddenly the situation was changed. Furnaces arrived. A disbanded church offered its unused chairs and tables. Two wonderful volunteers came to our doors—interested in beginning a kindergarten. We planned our opening Sunday service. Late on Christmas Eve, when I was working at the center

by the light of a flashlight, suddenly the whole place was flooded with light. At last, we had electricity! I heard water running in the kitchen; at last, we had running water!

Soon after New Year's Day in 1959, the center went on schedule with nine afternoon and evening clubs, a three-day kindergarten, and a parents' meeting once a month. One hundred and sixty-eight people were registered. Eighty-five eager volunteers came to help. Although we had not yet had time to receive White Cross supplies, we found things to do! We painted the plaster walls with leftover house paint and used scrap lumber, tough lumber paper, and finishing nails for craft projects.

Center Dedicated

In July, 1959, Friendship House of Christian Service was officially dedicated, becoming the thirty-fourth established Christian center in the American Baptist Convention. In the fall, a fine teacher volunteered to teach a baby-sitters' class for fourth-, fifth-, and sixth-grade girls. Each girl brought with her a two- or three-year-old brother or sister—her own or borrowed. In the first year, the girls learned methods and techniques, and at each meeting two girls practiced what they had learned in previous lessons on the two- and three-year olds. In this way, the small ones were introduced to Friendship House in a happy way, and the girls tried out their newly learned skills.

In the second year, the girls collected packets of games to play with the children, learned stories to tell, were told what crafts were suitable for the children, and what first aids to have with them. In the third year, the girls probably will do baby-sitting for some of the volunteer mothers. After that, we hope they will be able to earn money to help them stay in school until they finish high school.

Our spring tea at Friendship House seemed to erase the railroad tracks that separated the rest of the town from our side. Fifty mothers from the Billings churches called on fifty mothers in our area, and brought them to Friendship House for tea. Summer closed with day camp. Volunteers made trips to the camp possible. Children escaped the heat, studied the parables, walked Indian trails, and swam and fished in the creeks.

White Cross boxes at Christmas brought toys, books, warm stockings, and mittens. Many city-church groups invited our folks to parties. Thirty-two of our primary children attended Sunday school at one of the uptown churches. Boys from all over the city came to the center for a carol sing of the hymns of Jesus' birth.

MISSIONARY AND STEWARDSHIP EDUCATION

'Education for Mission'

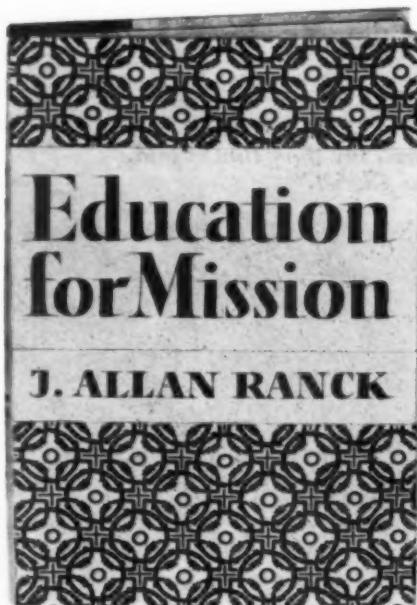
THE NEW BOOK, *Education for Mission*, by J. Allan Ranck, answers the need for a new presentation of contemporary ideas and methods for mission education in the churches, and, in a gently persuasive way, recommends a revolution.

Dr. Ranck's loyalty and sensitivity to the church are evident throughout the book. At the outset, he explains what is happening in world Christianity in terms of its meaning to individual Christians and their congregations. A clear statement of the theology of mission is part of this explanation.

After relating these concerns to the familiar features of church life, the author pays special attention to developing a sound relationship between education for mission and general Christian education. He deals with curriculum and with special opportunities for mission education.

There are thorough and helpful chapters on leadership, resources, and evaluation. The closing pages summon the people of churches everywhere to an encompassing personal dedication to the Christian mission.

Such a challenge belongs in a book that is devoted largely to the "who"



and "how" of mission education. It sets such matters in the perspective of faith. Explicitly or implicitly, the challenge is present on every page.

The reader cannot escape the challenge, but will he accept it? If he does, if his church does, if many other churches do—that would be the revolution.

This book is available in American Baptist book stores at \$2.95 a copy.



'Raise a Signal.' By H. S. Converse. Chapters prepared by authorities on Latin American countries deal with the nature of the Christian mission in Latin America, the place of the evangelical church, and the role of the Student Christian Movement in these lands. Paper, \$1.75. Large political map of Latin America, \$1.25

ways of developing a missionary-education project for the church, and gives some examples. Price, 10 cents.

Order both these items from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa. After February 1, the address will be: American Baptist Convention, Valley Forge, Pa.

'Missions' New Look!

Two new features—a four-page picture spread on specific mission fields and a children's story—increase the value of *Missions* manyfold. In addition, new improvements in make-up add attractiveness and usefulness to this already important magazine.

Chairmen of missionary and stewardship education are urged to save each year's copies as a file of Baptist resource material for programs, mission study, bulletin-board displays, illustrative and story material. It is suggested that a year's ten copies be taken to a printer and hole-punched to fit in a thirty-five-cent notebook cover. These then become a part of the church's library.

The Bible	NOVEMBER
	Ezekiel
	DECEMBER
John	
	JANUARY
I and 2 Peter, Jude	
<i>Book of the Month</i>	

Ezekiel

The prophecy of Ezekiel came out of the Exile in Babylon. Ezekiel is a priest who is taken in the first deportation in 597 B.C. He dates his visions from the event. Jehoiachin is the ill-fated young king carried off and imprisoned for thirty-seven years, but always looked up to as king.

The first vision is the call of Ezekiel to speak to the rebellious house of Israel (chap. 3). Other visions are of the glory of God (1) and the valley of dry bones (37). Allegories are those of the faithless wife (16), the eagles and the vine (17), and the two sisters, Samaria and Jerusalem (23). By striking actions, Ezekiel also symbolizes events he foresees (12, 13, 24).

In general, the divisions of the book are: 1. (1-24) Prophecies against Judah and Jerusalem before the fall in 586 B.C. 2. (25-32) Judgment on nations surrounding Judah. 3. (33-48) The hopes of restoration of the nation and of national worship.

Ezekiel spoke for the religious worth of the individual and for personal responsibility in religion.

New Items

Two new items are available to leaders in missionary education. One is the new "Library of Missionary Reading Books, 1951-1961." This listing includes the books which have a continuing value for the national missionary reading program and which have been promoted during the last ten years. Price is 50 cents a copy.

The other item is "Mission Projects for Baptist Churches," by Dorothy A. Stevens. This leaflet suggests some

School of Missions

NOW IS the time to plan for the children's participation in the school of missions, which you probably are scheduling for six weeks during January and February.

This year, the recommended theme for the school is "The Christian Mission in Latin American Countries." For boys and girls, the theme is limited to Mexico. As you will quickly pick up from the picture spread of materials on Mexico, you will see that the material for juniors is *Flaco*, with a "Teacher's Guide," and for primaries it is *Mateo of Mexico*, with a "Teacher's Guide." The "Picture Album" is for both primary and junior groups, and the map especially for older primaries and juniors.

The Baptist material *Making New Friends*, described in detail in the October issue of *MISSIONS*, will serve as a point of focus for what we as Baptists are doing in Mexico. The very newest piece of Baptist work being done by Mexican Baptists is the establishment and support of a children's home. Be sure to see the story "A Visit to a Children's Home," on page 17 in *Making New Friends: In the United States, In Mexico*. The picture on the cover is of some of these children who have found a friendly home here.

Up-to-date American Baptist information and facts on Mexico can be found on pages 11-12 of *Making New Friends*.

The special-interest missionaries are Dr. and Mrs. William H. Hodges, of Haiti. You will find their pictures and address on page 9 of the previously mentioned publication. Restrictions have now been placed on packages for Haiti. The only items that may go in now are medical supplies, listed on page 8 of *Making New Friends*.

The new filmstrip *Pedro and Juanita*, which sells for \$5.00, is an additional piece of visual material that will enrich your study. The filmstrip, drawn by children in our schools in El Salvador, helps us to become acquainted with this area through an interpretation in art of the home, the church, and the school activities of boys and girls.

For your copy of this filmstrip, write to your nearest Baptist Film Library: 152 Madison Ave., New York 16, N. Y.; 19 South LaSalle St., Chicago 3, Ill.; 2855 Telegraph Ave., Berkeley 5, Calif.

The New Look

Have you really looked at the entire copy of *MISSIONS* this month? How many new features have you found? The newest new features are found on pages 23-27—"Portfolio on Japan," and "A Children's Story."

Look again at the "Portfolio on Japan." This is a new attempt to interpret through facts, pictures, and back-

ground information the evidence of growth in the Christian witness in Japan. Here is good pictorial material for you to file and use in mission-study sessions, on bulletin boards, or as illustrative material for a better understanding of missionary witness and outreach in the church-school session.

This four-page picture spread will be a monthly feature in *MISSIONS*. The areas of mission concern that will be covered during the next few months are Japan, Assam, Haiti, church extension, and Burma. So you see, these portfolios will give you some brand new up-to-the-minute information for your own background and inspiration! Much of this you cannot use with young children, but your older primaries and juniors will surely find these pages stimulating and helpful.

In addition to the portfolio, the facts, and the pictures, there will be on page 27 of each issue a children's story written by a missionary, or Christian leader from the country or area highlighted in the spread of pictures and information in the portfolio. So here we have a real opportunity to bring to boys and girls an excellent story of Christian witness, along with some interpretive pictures and information that expand and strengthen their concern for what we do in Christ's name around the world.

As you use the pictures and stories, this will be a good time to help boys and girls grow in one of the underlying purposes of missionary education, in a deepened feeling of kinship in the Christian mission with children of other countries. They will learn of the problems and of the concerns of the Christian witness in other countries which become our concern and our problem as we remember these in our prayers, our conversations, and in our giving. You might urge the children to read the story in *MISSIONS* at home with their parents.

On pages 28 and 29, there are additional story and informational pages that will give any teacher background and new insights into the problems, strategy, advances, and pioneer edges of our growing Christian witness around the world.

Picture Albums

World Friends: Mexicans.

World Friends: In Our Churches Today.

Your boys and girls also will enjoy the "Around the World Picture Books": *Babies Around the World; Children and Their Homes; Their Pets; Their Toys; Children at Bedtime Prayer; at Worship; Children of Africa; of India; of Japan; of North America; of South America. Help children to increase reading materials.*



Donna Palmer, National Chairman

THE EXECUTIVE BOARD of the Baptist Youth Fellowship re-appointed Donna Palmer, of Batavia, N. Y., as the national chairman of the Fellowship Guild. Donna has given exceptional leadership to the national Fellowship Guild program this past year. Previously, she was the Fellowship Guild chairman of New York state, as well as president of the Baptist Youth Fellowship from New York state. In this capacity she was a member of the 1960 B.Y.F. national council.

Miss Palmer serves as a representative of the Baptist Youth Fellowship on the board of the American Baptist Foreign Mission Societies. Her leadership ability has been recognized not only by the executive board, but also by the women and girls alike who were at the Fellowship Guild Conference at Green Lake, Wis., this past summer. She represented the girls on a panel at the combined session of the Women's Conference and the Fellowship Guild. Donna is a sophomore at Franklin College, Franklin, Ind. Congratulations are due her on her appointment as chairman for a second year.

Tohoku Report

American Baptist youth have raised over \$33,000 for the Tohoku Project in northern Japan. An all-Asian Baptist youth work camp was held at the Morigo campsite during this past summer. On July 30, the camp and its new buildings were dedicated. The nations represented were Ceylon, India, Thailand, Philippines, Hong Kong, Japan, and the United States. Members of the Baptist Youth Fellowship groups can well be proud of the fine contribution they have made toward Christian youth camping in northern Japan.

B. Y. F. Vesper Day

"Commissioned with the Message of Reconciliation" is the theme for the 1961 B.Y.F. Vesper Day service to be observed on December 3. Annually observed, Vesper Day has been one manner in which Baptist youth have spoken to both youth and adults about the world mission of the church.

This year, the Vesper Day service is based on a student prayer fellowship common to both Latin and North American students. This year's service

is printed in full in the fall, 1961, issue of *High Call*, now available from your nearest American Baptist book store, or the Baptist Youth Fellowship, 1703 Chestnut St., Philadelphia 3, Pa., at 10 cents a copy.

Program Resources

The following are some additional audio-visual resources which will enrich the World Outreach programs in the "1961-1962 Program Kits" for all three chapters, or could be used in place of any of the suggested ones in the kits:

"CHRISTIAN MISSION IN LATIN AMERICA"—*Till Freedom Comes*, color motion picture. 20 minutes. Rental, \$8; *Latin American Highlights*, color filmstrip with manuscript. Sale, \$5; *The Bible and Diego Thompson*, color filmstrip with manuscript. Sale, \$7.

"CHURCHES FOR NEW TIMES"—*In His Name*, motion picture. Rental, \$10; *Boomtime*, color filmstrip with manuscript. Sale, \$7; *Town and Country Cousins*, color filmstrip with manuscript. Sale, \$6; *City Story*, motion picture. Rental, \$12.

"GENERAL MISSION WORK"—*We've a Story to Tell*, color filmstrip with manuscript about our work in Asia. Sale, \$5; *Trails for Tomorrow*, color filmstrip with manuscript, about our home-mission work. Sale, \$5.

Ecumenical Youth Assembly

Over eighteen hundred delegates, from approximately forty different Protestant and Orthodox communions, gathered at Ann Arbor, Mich., August 16-23, for one of the most inclusive religious gatherings ever assembled on the North American continent. The North American Ecumenical Youth Assembly was sponsored by the youth departments of the World Council of Churches, the World Council of Christian Education, the committee on young people's work of the Canadian Council of Churches, and the United Christian Youth Movement of the National Council of Churches of Christ in the U.S.A.

More than one hundred delegates and observers to the national council of the Baptist Youth Fellowship participated in this assembly. Young people of the Baptist Youth Fellowship, Church of the Brethren, and the Disciples of Christ met together at the

First Baptist Church, Ann Arbor, for their Sunday morning worship service.

After sharing in small encounter groups, the delegates from the three denominations experienced a spirit of oneness in an impressive communion service together with U Kyaw Than, of Rangoon, Burma, speaking on the subject, "Fragments of Reconciliation." As a result of this deeply moving ecumenical experience, the B.Y.F. national council adopted the following resolution:

"We the delegates to the National Council of the Baptist Youth Fellowship, recognizing the necessity for the Church of Jesus Christ to operate as one body, and responding to the encounter at the North American Ecumenical Youth Assembly, seek to discuss and study the nature of our relationship with other denominational youth bodies. In witnessing to this conviction, we will seek through prayerful study and discussion with our brothers in Christ the unifying truth of our Lord and Savior, in a sincere desire to advance His kingdom."

Specifically, we would instruct our executive board and staff to explore ways of expanding our co-operation in developing a true unity between our several fellowships, and to communicate this desire to the International Christian Youth Fellowship Commission (Disciples of Christ) and the Church of the Brethren Youth Fellowship cabinet as assembled here as an initial step in this endeavor."

U.C.Y.M. General Council

Meeting August 23-26, at Ann Arbor, Mich., the general council of the United Christian Youth Movement elected Wayne Fields, of Rock Island, Ill., as national vice-chairman.

Wayne, a member of the B.Y.F. national council, and presently serving as state B.Y.F. president in Illinois, is a sophomore at Augustana College, Rock Island, Ill. He is majoring in English and philosophy. During the past year, Wayne also served as national citizenship chairman of the U.C.Y.M., and as a member of the general board of the National Council of Churches. We are proud of another fine Baptist youth.

World Outreach Chairman

In August, Randy Jenkins, of Waterloo, Iowa, was re-elected to the national B.Y.F. executive board at Ann Arbor, Mich., as the new executive vice-president of the Baptist Youth Fellowship. This year, for the second time, Randy will carry responsibility for Christian World Outreach, in addition to his duties as executive vice-president.



NATIONAL COUNCIL OF AMERICAN BAPTIST WOMEN

We, Lord

By HELEN MORSE WIGGINTON

AT LAST! These words were spoken more than once, I am sure, after reorganization was finally voted this year at the Portland convention. At last we may write finis to this chapter of study, of planning, and of amendments. Now, we, the family of American Baptists, have a plan for working together. As of now, we are starting to write a new chapter in our work, and we take as our text for it: "We, who are many, are one body in Christ, and we are severally members one of another" (Rom. 12:5, Montgomery).

We, the women of the American Baptist Convention, are among those who are included in this new chapter. Little did we dream ten years ago, when we organized the National Council of American Baptist Women, that the day was coming when there would be a very special division of women's work as one of the nine divisions directly related to the General Council of the American Baptist Convention. "We, who are many . . . are words that American Baptist Women can say, especially since the census of American Baptist membership introduced to us "Mrs. Jones," typical American Baptist church member. Yes, we, Lord, the Mrs. Joneses, stand ready to move forward in the new plan of organization as members of "one body in Christ . . . severally members one of another."

This is what reorganization means to us all, women and men alike. We have become "members one of another." Look at your chart of organization once more, if you have it handy. (I no longer call it reorganization for that is done with. We now work under a plan of organization.) You can see there that all our American Baptist work is brought into a closer relationship, and that the General Council membership becomes more representative of all the interests of the family.

Women's Division

For instance, under this new plan, we, the women, now will have representation on the executive committee of the General Council as a women's division. Only twelve people make up this executive committee, and one of

these is there to speak as a woman and for women. But, more important, she is there as a member of the "one body," whose total well-being is the concern of all the members of that body.

As in any experience of oneness, there will be times when the women will want to make way for the special needs of some of the other members of the "one body." Also, there will be times when all those other members will feel the women need everyone's help and encouragement to carry through some special project, and then all the members of "the one body" will subordinate their interests to those of the women's division.

Paul reminds us in that twelfth chapter of Romans that "not all members have the same function," and that our gifts differ "according to the grace which was given to us." So, we, women, still have our very special work to do. In the past, this work was done somewhat apart as the board of the National Council of American Baptist Women. Now, that board will still function, only it will do so within the larger framework of the division of women's work, a division of action in the new plan of organization.

There are three such divisions—women's work, men's work, and Christian social concern. All the fine programs and suggested activities and worth-while projects of these three divisions will be coming to us, as formerly, only now they come as part of the planning of a more representative group, as a part of a total program which takes into account the whole "body" of which "we (the women)" are severally members one of another."

The president of American Baptist Women is the chairman of the division of women's work. She always will be on the General Council, either as an elected member, if the American Baptist Convention nominating committee so nominates her for such election; or, if not so elected (as this year happens to be the case), she will still be there as an additional representative to the General Council as the chairman of the division of women's work and as president of American Baptist Women, *but with no vote*. Either way she will

be at the General Council meetings, and will speak for and about our American Baptist Women's work.

This year, another woman represents women on the executive committee of the General Council, as that committee must be made up of American Baptists who are elected at the American Baptist Convention upon nomination to it by the nominating committee. This woman is one of the three General Council members appointed to the division of women's work by the president of the American Baptist Convention. In various ways, we find that added strength is now given to our women's work within the convention family.

Some years ago, the General Council had few and sometimes no women elected to it. In the more recent years, some women have been among those members elected to the General Council, which is the small group that does the work of the convention between annual sessions. At present there are six women, two each from the West, from the Midwest, and from the East, elected to a three-year term (the minimum number), and one woman, one of the vice-presidents of the convention, elected to a one-year term.

With the new plan of organization, we have these seven women plus the president and administrative secretary of American Baptist Women who will attend the General Council meetings and who will represent women's work.

The Forward Move

Last September saw us all begin this moving forward together as "one body in Christ . . . severally members one of another." The two words, "We, Lord," the title of this article, are important words for us to keep in mind. Those words draw us all together—we, the members of the "one body" and our Lord, whose body is represented by the churches of our convention. We need to begin to work within the new plan of organization, remembering that this is not our plan but God's, whose we are.

Finally, let us believe in the real possibilities that there are for the future of our convention as we write this new chapter, working more closely together, working as "one body in Christ," no one member more important than all the other members. It was Hans Christian Anderson who felt that God's fingers can turn every man's life into a fairy tale. This new chapter now to be written by us together can become a glorious Christian saga of our time, if we allow God's fingers to write the tale through our lives, and, if we keep saying to ourselves with Paul, "We, who are many, are one body in Christ, and we are severally members one of another."

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

We Take the Cake

By FRANCES W. TAYLOR

THE CHRISTMAS MEETING is one of the year's highlights. Would you like to share this highlight with a shut-in? If so, you will enjoy doing this program. Whether this meeting begins in a home or at the church, it is planned to send the members out, two-by-two, for calls during the program time, and then bring back experiences and testimonies to share at the close.

SETTING—*A table set for the serving of refreshments, with a centerpiece representing the nativity scene, two tall candles, and sprays of evergreen.* MATERIALS NEEDED—*Ask each member in advance to bring her Bible, a small box lined with wax paper to hold a piece of cake, candy and nuts, a piece of Christmas wrapping paper, ribbon or decoration, and a card. To add fun and stimulate interest, the wrapping of the boxes could be made a contest for the most original and prettiest. The reward—lovelier packages for all!* PROCEDURE—*The hostess will serve cake or pie, beverage, cookies, candy, and nuts. After the blessing, each woman takes her own cake or pie, and places it in her box, filling the sides with candy, nuts, and cookies. She wraps this as a gift, after drinking the beverage. The Christmas calling will miss its full meaning if the dessert is taken from an "extra supply," rather than having each woman give her own. [Then give each woman a number and a card bearing the name, address, and information about a shut-in.]*

CHAIRMAN: Tonight we shall all share in taking a sacrificial gift and Christmas greeting to a shut-in, whose need is greater than ours. You will represent the church wherever you go. Your gift will be a conversation piece. Do not stay long. Close your visit with Scripture and prayer.

We have assigned distant calls to those who have cars. The rest are within walking distance. Not all these people are members of our church. Some have no church affiliation; others are from different racial backgrounds; but all have at least three things in common. First, they are shut-ins. Second, they need and want callers. Third, they are all children of God who need our love, our concern, and our understanding.

Before we start out, however, we

will have our own time of devotions together, led by _____ (devotional leader), with _____ (a caller), and myself in conversation together.

[While the three women take their places, the audience sings two Christmas carols.]

CALLER: I thought this was going to be difficult for me, because it has always been very hard for me to read or pray in public. But now I am anticipating this opportunity which is being given me.

CHAIRMAN: I understand. It will be hard for some. But _____ will be your partner, and together you can do things that you might not feel able to do alone. Perhaps you can read the Scripture, and she can lead in prayer.

DEVOTIONAL LEADER: I know, too, how you feel. I felt the same way at one time, myself. But when I became conscious of the power of prayer, and how much it means in the lives of others, I lost myself as I talked with God. I think, too, that when you see how much prayer means to your shut-in, you actually will feel drawn into prayer.

CALLER: I'm sure you are right. I've

been telling myself over and over for years that I should try, but I always end up thinking and saying: "I can't." I shall pray for God's help, that he will give me courage to read the Bible and to do this service for a shut-in.

DEVOTIONAL LEADER: You are not alone in needing to seek this courage from God. We all need his guidance and undergirding. We must let him speak through us. Let us prepare our hearts and minds for our mission by opening our Bibles to Luke 2:8-14. Let us read together this Scripture which will be our message later for our calls. [All read.]

Now may we pray aloud together, but softly, paying no attention to what each other is saying to God, as I lead you in channels of thought. I shall suggest each thought, and then pause while all of us will make this prayer our own, aloud together, in our own words. I shall not be able to hear you, for I shall be praying, nor can you hear me, for you will be praying, but we know that God can hear each one of us.

Pray that we shall go not only as representatives of our own church or society, but also as representatives of the true Christmas spirit of love and peace and good will toward men. . . . Pray that we may be good witnesses for Jesus Christ. . . . Pray that we shall be channels through which the Holy Spirit can work. . . . Now pray for the woman on your right. . . . Now pray for the woman on your left. . . . And last, but not least, pray for the one who needs your prayer the most—yourself. . . . These prayers we make in the name of Christ. Amen.

CHAIRMAN: Now it is time to go out and make our calls. Find the number that matches yours, and you will have found your calling partner. As the disciples did long ago, we shall go out two-by-two. Go with smiles and understanding sympathy. Be enthusiastic about your church and its people. And before you say good-by, ask permission to share the Scripture and prayer, as we have shared them here.

Watch your time, and prepare to return here by _____ o'clock. Then we shall have the joy of sharing our experiences together.

[NOTE: It is a safe prediction that the results of this calling program will create a desire to continue such a service, not only to shut-ins, but also to newcomers in the community, visitors in the church service, and new members. It is hoped that a regular, monthly calling program may be the result. Here is a mission field at our own front door. Entering it will guarantee for the callers new concepts, new depths, and a new spirit as they obey Christ's command and forget themselves in service to others.]



AMERICAN BAPTIST MEN Monthly Fellowship Program

FOR JANUARY

'There Stood a Man Recognizing the Potential of Youth'

Scripture—*Proverbs 22:6*

Devotions

Which side are you on? [Read Josh. 24:27.]

One day an errand boy in London was waiting in front of a house, and leaned over the iron gate until his head and arms were on one side and his body on the other. Then he asked himself which side of the fence he was on. Before he had decided the answer, the gate was suddenly opened and his neck badly wrenched. He decided that it was dangerous to be on two sides of a fence at the same time. The boy was Michael Faraday, who later became one of England's greatest scientists and finest men.

Jesus warned his followers that they must choose whether they would stand on the side of good or evil. "You cannot serve God and mammon," he said. We cannot serve both God and communism. Let us as American Baptist Men show our youth how to serve God.

"Dear Lord, we give our youth to thee,
In answer to thy call,
And pray our hearts may loyal be
To love thee best of all. Amen."

Program

The following is quoted from a recent issue of the "Pastor's Round Table": "In the last several months as ministers, we have dealt with young people where they face the blunt realities of life. We are disturbed to realize the indifference of the world and society to the needs of youth. Among the group is an unwed mother, a youth in jail, a potential suicide, and a youngster in the prime of life, now deceased, because of crass disregard for one of God's basic physiological laws. Someone either got to these kids too late or not at all. Part of the blame is yours and mine."

As American Baptist Men, are we serving the youth of our communities? One very splendid way to do this is through a Boy Scout troop sponsored by your church, a troop that has Christian leadership and a Chris-

tian program, but one that is open to all boys of the community, not just those attending the church.

This program, developed around Boy Scouting, was written by Ernest C. Hogan, Jr., assistant national director of the Protestant service, Boy Scouts of America. See program No. 5 in the 1961-1962 *Program Guide*, \$1.25. A new "Scouting Packet," with a complete assortment of helpful materials in starting a scout troop in your church, is available for 50 cents. Both items may be ordered from American Baptist Men, Valley Forge, Pa.

Scouting Chairman

Elbert Croswell, national action chairman, announced the appointment of Don C. Baldwin, of Kansas City, Kans., as scouting promotional chairman for American Baptist Men. Don is a member of the First Baptist Church in Kansas City, and scout executive for the Kaw council of Boy Scouts of America.

Springboards for Action

Looking for program suggestions that are different? Programs that are not the stereotyped—meal, song service, and outside speaker—that all too often is the set pattern for a Men's Fellowship? Then, you will want to become thoroughly familiar with the "Program Ideas" booklet found in the 1961-1962 *Program Guide*.

Following is a brief outline of some of the ideas suggested. You will note that these are intended as springboards from which you will take off, using your own initiative and imagination. All involve participation by men in your group and advance planning.

Hecklers—Leader presents the general topic for consideration. Group is

Boy Scout Week

February 7-13

Boy Scout Sunday

February 11

divided into small groups of from five to ten each. Members of the group attempt to present the positive side of the subject to the heckler. Heckler takes the negative side, raising as many objections that he can think of. After a reasonable time allowed for discussion, the entire group reconvenes, and each group reports. This type of program is particularly effective for such subjects as personal evangelism, tithing, and Christian principles applied to business.

News Reporter—The program chairman acts as moderator. Reporters should be appointed several weeks before the meeting and asked to prepare an impartial viewpoint of the subject, not necessarily their own. The leader, after the presentations, asks the group as a whole to question the reporters, and to react and discuss the subject.

Stump the Experts—Invite a group of experts on the subject to be discussed, asking them to come to the meeting with adequate preparation. This idea works well with various phases of church activity—missionary outreach, church finances, church school, denominational relationships. In advance publicity, encourage all men to bring to the meeting their questions. The program chairman should act as moderator, determine if a question is pertinent, assign it to one of the experts to answer. Written questions can be helpful.

News and Views

■ 7,000 Southern Baptist men, plus Hermon Dilmore, executive secretary of American Baptist Men, attended the Second National Conference of Southern Baptist Men, September 13-15, Memphis Tenn. Mr. Dilmore reports—"That the World May Know" proved to be a challenging theme which led us to consider our witness to all mankind. It was most inspiring.

■ Congratulations to Harold A. Davis on his appointment as director of the division of management and organization, of the American Baptist Convention, effective October 15. American Baptist Men appreciate the splendid contributions he has made to our work during the past year in his capacity of associate secretary.

■ 1962 charter of affiliation renewal forms for the local Men's Fellowships will be in the hands of state officers by November. So that your Men's Fellowship can have the attractive "red" 1962 seal on your charter by the first of January, file your application as soon as received.

■ 400,000 American Baptist Men have bought 10,000 A.B.M. lapel pins. Are you wearing yours—on both suits?

NEWS

THAILAND

A Missionary's Work

What does a missionary do? This is a difficult question to answer briefly. Our schedules become as complicated as a New York executive's, because we live in the hustling, bustling metropolis of Bangkok. Yet, in some areas we are dealing with a primitive people who live on a meager, subsistence basis. Even though our life is frequently lived on several levels, we must keep up with the Bangkok pace.

On a recent typical day, my wife rose at 5:30 A.M. to prepare breakfast; Brian, and Joanne, and I got up at six. We packed lunch in a large picnic ice-box and left by seven. At 7:20 the children transferred to another car (yes, a car pool) which took them to International School. Then I talked with Carl Capen, our mission secretary-treasurer, about getting money to pay for a water filter.

After making a few phone calls, I drove as close to the office as I could; then I walked the remaining distance to avoid getting caught in traffic. It was only 7:45, but already it was so hot I felt the need of another cool shower. At the office I was tied up with business matters for forty minutes.

Study Chinese

Barbara drove the Volkswagen sedan to our Christian center, where we study Chinese every morning from nine to twelve. She had an hour before classes. While she studied, I drove out to the home of the agent to complete the water-filter transaction. I got back to school just in time for the last hour.

The Christian center, by the way, is well used. We have two large houses and three small structures on one compound, crowded into a Chinese area. Our cemented play space is the only playground in the neighborhood. Every afternoon one hundred or more children take part in classes and the recreation program. In the evenings we have almost three hundred students in English classes. Bible classes, special programs, medical service at the clinic, Sunday chapel service, and Sunday school highlight the program. But each morning everything is relatively quiet as five missionaries struggle with the Chinese language.

At noon we picked up Brian and

several other children whom we took home. Later, Joanne rode in another car pool to a convenient spot, where we picked her up. About 12:30 we stopped in the shade near a canal to eat lunch. Sometimes we drive home to eat, but if we have afternoon business, we take our lunch.

Hot All Year

From one to three o'clock it is hot any day of the year. The trick is to arrange your business so that you are in an air-conditioned building during part of that time.

My business consists of talking with contractors about the construction of houses, meeting with committees, and trying to find miscellaneous equipment for several buildings which are going up. Letter writing, sermon preparation, and extra language study must be done in the evening hours.

If it is Monday or Thursday evening, I go to our chapel in Thonburi to teach a Bible class or lead a young people's group. Other evenings there are special meetings, prayer meeting, or language study. Our recreation is sandwiched between afternoon business and supper, when we sometimes go swimming with the children. Saturday and Sunday are usually filled with choir practice, basketball practice, and various church services.

This is what missionaries do, and what we are doing. Planning and building, traveling and meeting, studying and preaching and teaching—some of it very routine and some very exciting.

CHESTER F. GALASKA

NEW YORK

Churches and Politics

American religious leaders have been sounding new trumpet calls to make their influence felt in the political field, especially in these times of crisis and challenge.

The Protestant churches have been urged to show deeper concern over vital social issues. They have been chided for tending to be aroused easily over such comparatively minor matters as legalized bingo, while showing relatively little interest in remedying grave social issues.

Baptist Convocation

At a convocation of American Baptists in Minneapolis, Minn., held recently, Congresswoman Edith Green, of Portland, Oreg., complained that church people too long have taken the attitude that politics is a dirty business and someone else should do it. She declared that the church must play a more active part in politics if it is going to be relevant in today's world.

Her warning was echoed by both Protestant and Roman Catholic leaders. The churchmen have insisted that, while the churches must keep clear of any political involvements, they have an obligation to make themselves heard on both national and international issues. At the same time, they have urged church members, as individuals, to become active in politics.

These themes were stressed especially at two Protestant gatherings held during the last year. One was the meeting in Syracuse, N.Y., of the policy-making general board of the National Council of Churches. The other was the Seventeenth General Assembly of the Protestant Council of the City of New York.

Addressing clergymen from all parts of the country, J. Irwin Miller, president of the National Council, defended the church's right to have its say on domestic and world issues by declaring: "Whenever society has stilled the voice of the church, or whenever the church itself has ceased to be vigilant and courageous to speak up and point the way, then the lot of every human being worsens, and all of us fall on evil days."

More Startling Targets

Meanwhile, from the New York Protestant Council's retiring first Negro president came an exhortation challenging the nation to "something better than a fat, fatuous, fumbling contentment." Gardner C. Taylor, a Baptist pastor, told the group that "we need to have our ethical purposes aimed at more startling targets than gambling and liquor and Sunday observances—important as they are, and without neglecting them."

Among these important target areas, Dr. Taylor listed "the great business of erasing poverty, supporting just wages for the most menial tasks," and combatting "the fatal flaw" of racial discrimination.

The president of the Protestant Council, John Sutherland Bonnell, noted Presbyterian pastor and radio preacher, said the church's main function is "to be a witness to God in the midst of a largely secularized society." But at the same time, he added, it must continue to be "the judge and critic of any conceivable political grouping or social organization, fostering that which is good and condemning that which is evil."

Representative Paul Simon, of Troy, Ill., told the annual meeting of the Lutheran Council of Greater Chicago that church groups become very concerned over attempts to legalize bingo, but pay scant attention to more crucial legislation.

"I am opposed to bingo legislation
(Continued on page 41.)



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Churches and Politics

(Continued from page 38.)

also," he said, "but I am concerned that some bill like this produces such a heavy response from church groups, while legislation of much greater importance receives relatively little attention."

Poor and Oppressed

Declaring that if the churches are looking for moral issues, "they should pay more attention to legislation for the poor and oppressed," Mr. Simon also complained that "the simple fact is that a bill to change the duck hunting season will bring more response from church people in the state than a bill to give all men equal employment opportunities."

Among Protestant leaders who have recently called for more active participation in politics by dedicated laymen is Herman R. Reissig, of New York, international relations secretary for the Congregational Christian Council for Social Justice. He told the denomination's Midwest regional meeting in Des Moines that greater personal participation by church people in politics is needed "to help clarify the issues and make government . . . a true servant of the image of God in men and women."

RELIGIOUS NEWS SERVICE

ST. LOUIS

Migrant Ministry

"You church folks sure get around," Sister Amanda, a gray-haired Spanish-American migrant worker, told a staff member of the National Council of Churches' migrant ministry in a Western state this past summer. Her children had spotted the Harvester station wagon, with its sign and cross on the door, and told her excitedly that it was the same one that had brought church and Sunday school to them in a Michigan migrant camp the year before. "Ours is a lonely life," the migrant mother told the missionary. "When we move about we look for things we know."

This incident reported at the St. Louis meeting of the national migrant advisory committee as it sat in with the National Council's department of migrant work, September 21-22, sums up both the problem and the purpose of the migrant ministry as it girds itself for its fifth decade of arduous religious labor.

Mobile Situation

In a mercilessly mobile situation any program of ministry must be as mobile as possible.
(Continued on page 43.)

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Migrant Ministry

(Continued from page 41.)

gratory as the migrant labor stream itself, yet it must also have a constancy these rootless people can recognize and believe in. This was apparent throughout the St. Louis meeting.

Delegates and staff directors of state and national programs from Maine to Texas, Florida to Oregon, joined concerned public officials in studying the new plans that establish the migrant ministry as a department in the division of home missions, with direct relationship to denominational home-mission boards, and, at the same time, decentralize field operations under state and local councils of churches. Such a drastic revision of structure confronted the delegates and denominations alike with immediate and crucial issues. Formerly, the migrant ministry was developed and staffed largely through the work of the United Church Women and their World Day of Prayer offerings. Now it becomes the responsibility of the denominations themselves and the churches that make up local and area councils of churches to guide and support the program.

Yet, in spite of a few expressions of acute anxiety about staffing the migrant program of the several states under the new structure, all agreed on its soundness. Our own American Baptist Home Mission Societies, for instance, will be asked to appoint two members to the department of migrant work, one of them representing the women's work. Thus American Baptists will have greater responsibility in the shaping of the state and area migrant ministry programs.

Fifth Decade Goals

Though not yet firmed into final form, goals for the fifth decade express support for public policies that will reduce agricultural migrancy to a minimum, eliminate the foreign importation of agricultural workers with its depressing effect on domestic labor standards, provide vocational training for displaced agricultural laborers, extend the facilities of public and private school systems to the children of migrant families, eliminate discrimination against migratory families in social legislation, and support efforts to organize migrants for responsible group action.

Yet the overarching purpose of the migrant ministry, as expressed time and time again at St. Louis, remains the same: to recognize the migrant himself as a person and a child of God. As a person, he has both rights and responsibilities; as a child of God, he has equal claim with us all upon the hope of the eternal gospel.

November, 1961



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The highlight of the conference was a surprise luncheon which honored Edith Lowry for her thirty-five years as director of migrant work. Miss Lowry retires at the end of September from the newly organized department to work with the National Council on Agricultural Life and Labor, Washington, D.C.

CLIFTON R. BOHANAN

LATIN AMERICA

Cuba

In early August, 1961, I spent a few days in Santiago, where we conducted our annual women's retreat at the Sueno church. This retreat has usually been held at our beloved Colegio Bautista in El Cristo. The school has been taken over by the

Government now, and so we had to find a new place for the retreat. A magnificent spirit exists among the women.

I am in favor of maintaining all the retreats. We had a hard struggle to hold a retreat for the intermediates, but it was held finally at the seminary in August, when the seminary students were on vacation. The young people lived in tents and put up with other makeshifts. We pray that all our contacts will be a blessing to these children who are subject to so many contradictory influences. In our churches and in the Eastern Cuba Baptist Convention, we have adopted the slogan: "Not a step backward, even to gain momentum."

On Sunday, August 20, we dedicated the reconstructed chapel at Yara in Oriente province. Since the building had been in ruins, the rebuilding had been slow. We had many problems and difficulties in every sense. The eleven members of the church either collected or gave all of the nearly 4,000 pesos needed for the building.

For a while, we thought we had lost the chapel furniture, which was stored during the reconstruction in the home of a man who was later made a prisoner of the Government. His property was confiscated, and so the benches and pulpit were taken. However, after much negotiation with the authorities, the furniture was restored to us.

When the first seminary students graduate in October and the second group in December, my work in Yara and Veguitas probably will be taken over by some of the graduates. I will then go to the Sierra Maestra, as I originally planned. The church members already have cut all the lumber for a chapel we hope to build either at San Lorenzo or at El Tabaco. We are praying that the Lord will show us his will.

Vacation Church Schools

Nearly a thousand Cuban children from the Sierra Maestra were reached in twenty vacation Bible schools last summer. Youth volunteers from Baptist churches traveled with me over the mountains in our jeep, Timothy, which was always laden with benches, tables, craft materials, and literature needed for the schools. The volunteers gave their time happily and freely and worked with dedication and enthusiasm—receiving only the meals they ate on the long trips. In order to fulfill our program, we carried on two or three schools each week, dividing the schools among the volunteers. We taught our classes in garages or parlors, on patios or porches, in farm yards or under the shadow of trees.

(Continued on page 46.)



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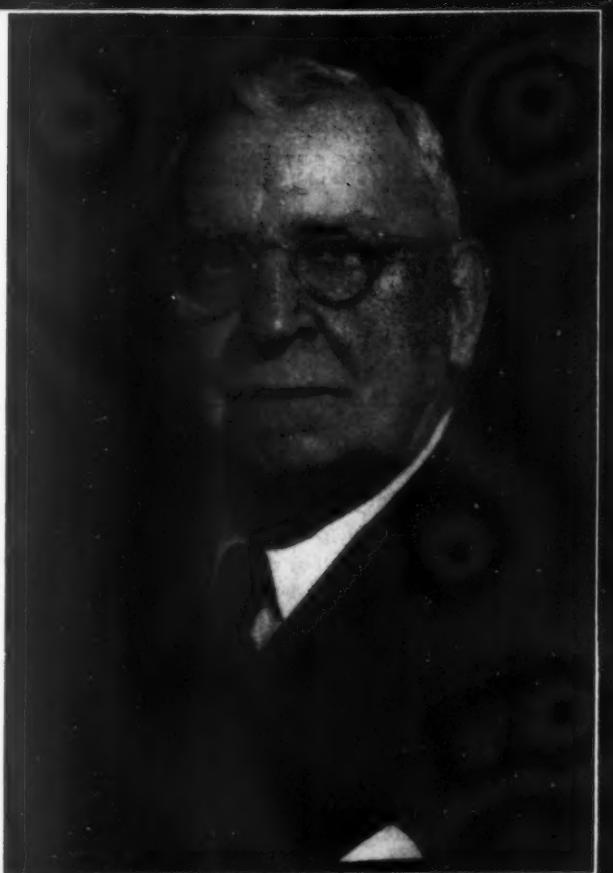
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Cuba

(Continued from page 44.)

Just outside San Lorenzo are a rural government school for teachers and a vocational school for some eight hundred students. At night they cannot leave the school, but, until I go there permanently in the fall, I plan to go

to Lorenzo at least once a month to lead some activity on Sunday afternoons for these students.

In Veguitas, we have ten candidates for baptism. They have not been baptized as yet, for I have not had time to instruct them. There were seven church members at the Veguitas church when I went to the town; so perhaps I can leave my successor more than double the congregation I had when I went to the church.

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Club Talk... By Frank A. Sharp

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3 for rates and a subscription coupon.

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because the fourth and last renewal
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Who reads MISSIONS? Recently,
the American Baptist Home Mission
Societies made a survey of American
Baptists, and collected much valuable
information about the characteristics
of our people.

From this information it was discovered
that 54.2 per cent, or slightly
more than one in every two readers
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older, while 45.8 per cent are less than
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These figures indicate that there is
a wide spread of readers among all age
groups, which is an encouraging sign
for the future of MISSIONS magazine.
A far larger percentage of American
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the case.

No organization or enterprise can
hope to grow and expand unless a sub-
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a sustained interest and concern in the
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cern of club managers that even more
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and subscribers for MISSIONS.

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of MISSIONS readers are as follows:

Age Group	Percentage of Readers
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20-24	4.9
25-29	3.7
30-34	4.9
35-39	7.8
40-44	9.4
45-49	9.8
50-54	13.1
55-59	9.1
60-64	10.3
65 and over	20.9
No age given	.8
	100.0%

Answers to Quiz on page 3

- (1) Thirty-fourth. (2) Paxmen (Peace Men). (3) Uruguay. (4) "Letters from Our Missionaries," "Portfolio on Japan" (each month a different mission field will be featured), and "A Children's Story." (5) Thirteen. (6) 79, 20, 800, 14, 3,000, 59, 60,000, 7. (7) Jorge Barahona. (8) List of priority for any world-mission advance of American Baptists. (9) One in 200. (10) "Not a step backward, even to gain momentum." (11) Thirty-six. (12) With one hundred chicks and three children. (13) World Council of Churches and the International Missionary Council.

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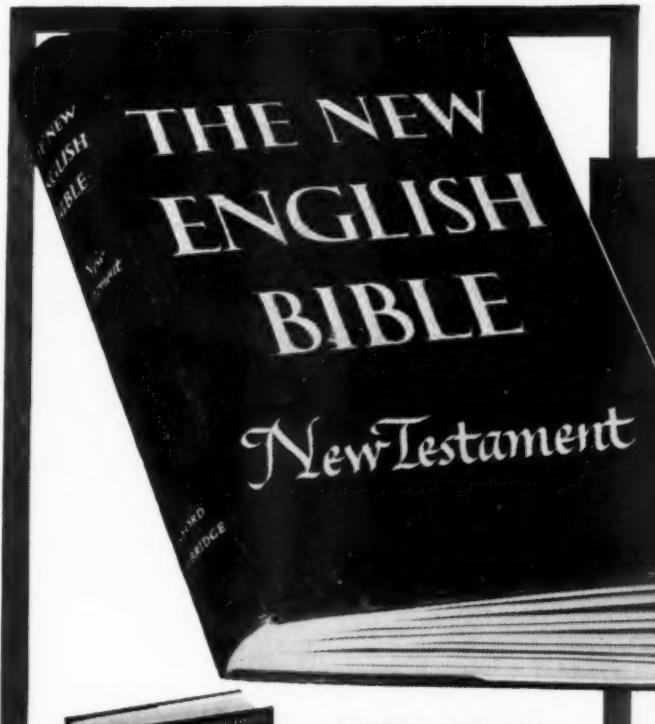
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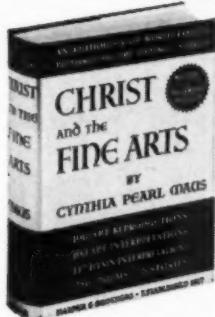
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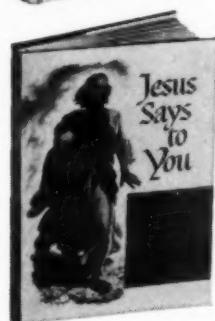
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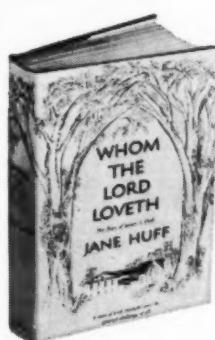
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